THE

ART OF HUNTING,

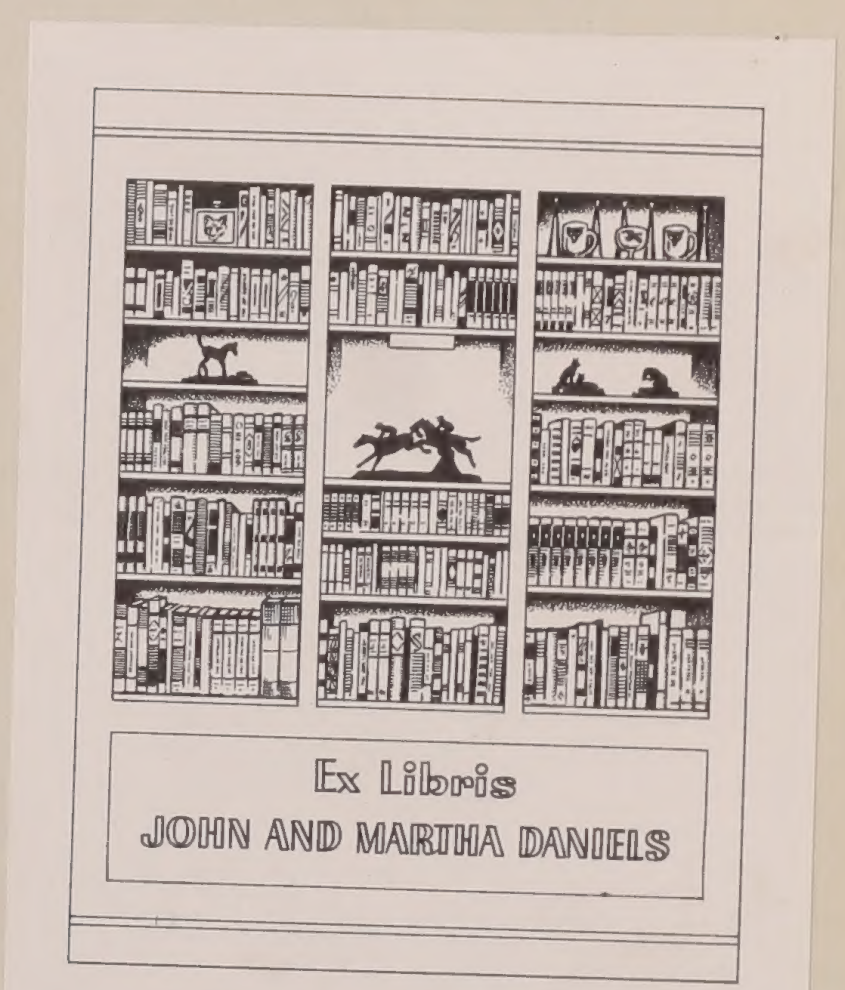
BY WILLIAM TWICI,

HUNTSMAN TO

KING EDWARD THE SECOND.

Phillipps Copy

L xxxiii* . 9 . 5



OIPNR-T 600-

Sir T. Phillipps

THE

ART OF HUNTING,

BY WILLIAM TWICI,

HUNTSMAN TO

KING EDWARD THE SECOND.

(MSS. Phillipps, No. 8336.)

WITH PREFACE, TRANSLATION, NOTES, AND ILLUSTRATIONS,

BY H. DRYDEN.

Daventry:

PRINTED BY THOMAS BARRETT, BOOKSELLER, SHEAF-STREET.

1843/4

INTRODUCTION.

——oo——

THE love of Hunting seems to be inherent in human nature; and has occupied considerable attention with all nations even when it has ceased to be a necessary occupation. The Greek and Roman Authors have left many treatises on it; and the elegant designs on the Roman pottery frequently show the unabated love for the sport in that people, when they became the conquerors of Britain. From Cæsar, Strabo, Nemesian, and others, we learn that the Britons lived in great measure on wild animals; that even then the horses of the island were celebrated for their speed and endurance; and the hounds for their admirable scenting qualities and unflinching courage.

"Call" says the warrior Fingal, "call my dogs, the long bounding sons "of the chase. Call white breasted Bran and the surly strength of Luath:* "Blow the horn that the joy of the chase may arise; that the deer may hear, "and start at the lake of roes." * "With morning we awaked the woods; "and hung forward on the path of the roes. They fell by their wonted "streams." †

Throughout this realm the greater part of the inhabitants from the prince down to the peasant still delight in the blast of the Huntsman's horn, and the cheering notes of the hound. And this has been the case for centuries; amidst the refinements of peace, and the tumult of war.

* Ossian—Fingal, Book vi. † Ossian—Colna-dona.

* Bran a raven Luath swift

"Our forefathers," says WARTON, "reduced hunting to a science; and "have left large treatises on this species of diversion, which was so connected "with their state of life and manners. The most curious one I know is (1774) "or lately was, among the manuscripts of Mr. Farmor, of Tusmore, in Oxford-"shire. It is entitled, 'Le Art de Venerie le quel maistre Guillame Twici "venour le roy d' Angleterre fist en son temps per aprandre autres.' This "master William Twici was grand huntsman to Edward the Second. In the "Cotton library, this book occurs in English under the names of William "Twety and John Giffard, most probably a translation from the French copy, "with the title of 'a book of venerie dialogue wise. Princ: Twety now will "we beginnen.' MSS. Cotton. Vespasian B. xii. The less ancient tract on "this subject, called the 'Maistre of the Game,' written for the instruction of "prince Henry, afterwards Henry V. is much more common. MSS. Digb: "182. Bibl. Bodl.* STRUTT tells us that 'we have several English "treatises upon the subject of Hunting, but none of them very ancient; "the earliest of them was originally written in French, by William Twety "or Twici, grand huntsman to king Edward II.' (See Warton's Hist. "of English Poetry.) I have never seen the French tract, but the manu-"script I spoke of is in English, and from its appearance nearly coeval with "the original, but the name of John Gyfford is joined to that of Twety, "and both of them are said to be 'maisters of the game,' to king Edward, "and to have composed this treatise upon the 'crafte of huntynge.' Another "was written by the master of the game to king Henry IV. for the use of "prince Henry his son, and is little more than an enlargement of the former "tract. The book of St. Albans, so called because it was printed there, "contains the first treatise upon the subject of hunting that ever appeared "from the press. It is however evidently compiled from the two tracts above "mentioned, notwithstanding the legendary authority of Sir Tristam, quoted "in the beginning. The book of St. Albans is said to have been written by "Juliana Barnes or Berners, the sister of Lord Berners, and prioress of the

* Warton's History of English Poetry, 8vo. ed. 1824, vol. iii. p. 55.

"nunnery of Sopewell, about the year 1481, and was printed soon after-
"wards. This book contains two other tracts, the one on hawking, and
"the other on heraldry. It has been reprinted several times, and under
"different titles, with some additions and amendments, but the general
"information is the same." *

The English treatise of Twety and Giffarde here alluded to has been published by Thomas Wright, Esq. in the "RELIQUIÆ ANTIQUÆ," London, 1841-3; vol. 1, page 149. It is from the Cottonian MS. Vespasian B. xii. with a note by 'H. E.' It is here said that "Warton "in his History of Eng. Poetry, 4th edition, vol. ii. p. 221, mentions a "manuscript in the possession of Mr. Turner, of Tusmore, in Oxfordshire, "entitled 'Le Art de Venerie le quelle maistre Guillame Twici venour le "roy d' Angletere fist en son temps pur aprandre autres,' of which the "following tract appears to be an English translation..... In the "Cottonian MS. the *t* is clearly distinguished from the *c*, and no doubt "can exist on the orthography of the words *Twety*, *troched*, &c."

Warton mentions the MS. as having belonged to Mr. Farmor, of Oxfordshire, and not to Mr. Turner.† The Mr. Farmor alluded to had a large collection of books and MSS. which were sold by his son. At this sale it was bought by Mr. Heber, at whose sale it was purchased by Sir Thomas Phillipps, Bart. of Middle-hill, and is numbered 8336 in his catalogue. Strutt differs from "H. E." in fixing the date of the English MS. Strutt considers it nearly coeval with Edward II. whilst the latter asserts that it is of the 15th century, and in a hand not older than Henry V. The Cotton MS. of course cannot be older than Henry IV. since it is in the same volume and by the same hand as the treatise by the hunts-

* Strutt's Sports and Pastimes of the People of England, 8vo. 1838, p. 1 & 17.

† Sir T. P. has a copy of the "Maystre of Game," bought at the sale of Sir G. P. Turner's MSS.

man to Henry IV. who began to reign 1399. For reasons shown hereafter the Cotton MS. of Twety is not a translation of the Middle-hill MS.

On comparing the Middle-hill copy of "Le art de venerie," originally written in the time of Edward II. (1307-27), with 1st the Cotton copy of the English version, probably translated about 1400, shortly before the "Maystre of game" was written;* 2ndly the "Maystre of game," written in the reign of Henry IV. 1399-1413; 3rdly "The book of St. Albans," written by Juliana Berners, about 1460, and first printed in 1481; and 4thly a treatise on "Hawking, Hunting, &c." (noticed under *Hunting Music*, in appendix, p. 74) printed 1586; we find many resemblances, and many differences, enlargements, and abbreviations. Gaston III. Comte de Foix, who died 1391, began to write his "Livre de la chasce" in 1387; and a great part of the "Maystre of game" is taken from the more elaborate work of "Le roi Phœbus" of Foix. Want of space must confine our attention to the two first-named works, each of which contains parts not found in the other.

The Middle-hill MS. is not later than 1400. It is only a part of a 4to. volume; in which there are other treatises, on totally distinct subjects, in the same hand; and it appears, by an "&c." at the end, not to contain the whole of "Le art de venerie." The next preceding portion of the MS. (a poem, entitled "Le chastel de leal amour,") ends on the page on which the Twici begins.

As the two MSS. differ in the spelling of the huntsman's name, a doubt may arise as to the proper one; but as the writer of the Cotton MS. has mis-written *estorches* for *escorches*, it is not improbable that he has made the same mistake in the name, and that *Twici*, according to the French MS. is correct.

* These copies of the two works are the only ones in existence. "Le art de venerie" was first printed at Middle-hill press, 1840.

The statement, in the title page of this work, that William Twici was huntsman to Edward II. is made on the authority of the English version, which expressly states that he was "wythe king Edward the secunde."

Supposed errors in the French are mentioned in notes 12, 15, 34, 42, 44. Some supposed errors in the English are noticed in notes 3, 15, 16, 37, 40, 43. Differences of the French and English are to be found in notes 3, 12, 15, 34, 37, 40, 42: these do not take into account the transposition of sentences and paragraphs. From these differences and errors it appears certain that the French MS. is not the original treatise, though not more recent than 1400; that it was carelessly transcribed by some one who knew little of venary; that the Cotton MS. is either a translation of an extinct copy of Twici's work, by a person who did not understand the original; or at all events that it was inaccurately copied from an original translation of an extinct copy.

If the Cotton copy of the English version was not written till eighty or ninety years after the original French treatise was composed, there was time for the admission of errors into either the existing MS. of the French treatise, or (if the Cotton MS. is not the original translation) into the existing copy of the English translation. Some of the errors in each treatise are caused by omissions of stops, especially of semicolons. It may be said that in those days it was not essential to put the stops correctly, but we find many sentences containing semicolons; and in others, which want them more, they are omitted. The omissions, too, occur in the sentences most likely to mislead any one who did not understand the terms and customs of venary.

About the middle of the last century, the whole system and character of the chase began to change. The enclosure of open fields, the diminution of woodlands, and various other causes helped to put an end to the chase of the hart, and by degrees fox-hunting gained that ascendancy which it now so

deservedly holds; especially under that illustrious sportsman, Hugo Meynell, the "father of fox-hunting." But the chase of the hart in olden time was far different from the "calf-hunting" of the present day. Our forefathers meant killing, whereas now the stag is caught in barns or other contrivances; and kept, not to fight *one* other day, but a whole season through. With the change aforesaid, vanished the greater part of our ancestor's sporting vocabulary. During the whole time that we can trace the terms of venary, they altered but slightly. If therefore in the time of George I. we find most of the terms which Twici uses scarcely altered, we may infer that others of the terms which were used in the 17th and 18th centuries were also proper in the 14th, provided that *some* such terms were *always* necessary.

Whatever may be the deficiencies of this attempt to illustrate the noble science in the olden time, yet it may perchance excite some whose thoughts have hitherto solely rested on modern fox-hunting, to turn their attention to the pastimes of our illustrious ancestors, and the literature of those early ages. Let it be hoped that it may also excite some who have not as yet seen the many-colored pack at covert side, nor the coursers streaming over the plain, to quit their library, and strengthen their minds and bodies by joining in that most healthy and invigorating sport, fox-hunting.

> "Better to hunt in fields for health unbought,
> Than fee the doctor, for his nauseous draught."

says one of our best English poets, "Glorious John."

And although Maister William Twici (footing it as he certainly did) would ill supply the place of George Davis at the sterns of her Majesty's buck hounds; though he might, if now alive, crane at the raspers in the vale of Aylesbury, and might not top a Northamptonshire five-bar with the alacrity of the Squire in the palmy days of the Pytcheley; though his harriers might not equal in pace those of the Blackmoor Vale, nor his hart-hounds sweep

over the open to the tune of sixteen miles an hour, let us not think too lightly of his craft of Venary. Twici 'tis true had time to blow "trout trourourout" sundry times, to warn the gentlefolks that the hart was unharboured, and leisurely recheated on his hounds when running a burning scent; while Hugo Meynell, the "Father of Fox Hunting" had scarce time to blow one "moot" to tell a Leicestershire field that a Coplow fox had broken, as he rattled out of cover at the sterns of his gallant pack. Though, so wide the difference of the ancient and modern days, so *fast* the present, and so *slow* the past, let us not despise this noble science in its infancy. It laid the foundation of a more polished school in a more enlightened age.

Canons Ashby,
February, 1843.

NOTE.—*The References to the Notes are made from the French and the Translation; and the References from the French to the Translation are by the Numbers prefixed to the Lines. The stops of the original are closely followed; the only difference being that the printed semicolons* (⁏) *turn in the opposite direction to those in the MS.* (;)

Le Art de Venerie,

Par Guyllame Twici,

Ici comence le Art de Venerie le quel Mestre Guyllame Twici, Venour le Roy d'Engletere fist en son temps pur aprendre autres.

Touz ceus qe voelent de Venerye aprendre ; ioe les aprendray, ausi cum ioe ay apris devaunt ces houres. Ore voloums comencer au lefre. E pur quey sire volez vous comencer au lefre plus tost qe a nul autre beste ? Joe vous dirray. Pur coe qe ele est la plus merveilouse beste ke est en ceste terre. Il porte gresce·(1) e crote·(2) e rounge· e ceo ne fet nule beste en ceste tere for qe ly. E a la fiez est il madle, et a la fiez est il femele. e par cele encheson hom ne poet nient corneer menee(3) de ly ausy cum len fet autres bestes, cum de cerf, e de sengler, e de lou. E si il fust tut dis madle cum il est a la fiez madle e a la fiez femele ; hom poeit corneer menee de ly ausy cum des autres bestes, cum de cerf, e de sengler, e de lou. E pur ceo qe totes les beles paroles sount foundees sour ly quant vous le

devez quere,[4] la sunt les beles paroles. Il est enchase: e le cerf ausi est enchace, e le lou, e le sengler.[5] Et vous, sire veneour, dites moy quantez des bestes sunt aquilliz. Le Deym, e la deyme, e le gopil, e la gopille, e tote autre vermine. Ore vodroi ioe savoir quantez des bestes sunt meuz[6] de lymer, e quanz de bestes sunt trouez des brachez.[7] Sire, touz ceaus qe sunt enchaces: sunt meuz de lymer. E touz ceaus enquillez sunt trovez de brachez. Ore est a demaunder, quantz des bestes sunt escorchez, e quantz des bestes sunt arachez.[8] Touz les bestes qe portent syu[9] & fumee:[10] sunt escorchez. E touz les bestes qe portent gresce e fient: sunt arachez. E quantz des bestes portent fientes, e quantz des bestes portent fumees? Touz ceaus qe portent syu: portent fumees. E touz ceaus qe portent gresce: portent fyentes, saufe cely qe ieo nomay devaunt adeprimes: il porte gresce, e crote, e ne mye fientes.[11] Ore est a demaunder quantz des bestes portent os, et quantz des bestes argos. Le cerf porte os, e le sengler, e le deym, argos.[12] Pur quey, vous veneour, est il apele sengler? Pur ceo qe adeprimes est il apele purcel taunt cum il laite la mere. Et quant la mere les ad lesse: sunt il apelez goreaus e tut lan apres. Le tierz an: sunt apelez hogastres. E quant il est de quatre annees· il doit partyr hors de la soundre par age. E quant il est party hors de la soundre qe il va soul: par cel encheson est appele sengler.[13] Ore alom

al cerf, e parlom de ly en ses degres. Fet a savoyr qe le premer an si est il veel· le secund an broket· le ters au espeyard. le quart an, sour, Le quint an, graunt sour, Le sime an Cerf de la premere teste.(14) Ore sire veneour quei auera il de teste quant il est de la premere teste· Respouns. Ceo ne chiet nient en jugement de veneour, pur la diversete trove en eaus, fors touz jours le appeloms cerf de la premere teste, taunt qe il seit de dis desmeindres.(15) De quantz de Ramouns deit le Cerf estre avaunt qe il seit· Cerf de dis desmeindres, Respouns. Adeprimes covient il qil eit porche, e pus auntilor, e pus real· e pus souz real· e pus fourche de aumbe deus les partz de la teste, e a dunkes est il cerf de dis des meindres. E quant il ad auntilor e real e souz real e fourche de la une part, e troche de lautre part, a donkes est il Cerf de dis desgreindres. Et quant il ad tut ceo que ieo ai nome devaunt, issi qil est troche de ambe deuz les partz⁊ il est de xii des meindres. Et si issi seit qil est troche de la une part de treis· et de lautre part, de quatre⁊ donkes est il de· xii· desgreindres. Il ne puet mie estre de quatorze. Entre cent vous ne troverez mie deus acordauntz aquatorze. Quant il est troche de une part de quatre. et de lautre part de cinkes⁊ dount est il de· xvi· des meindres. Quant il serra troche de aumbe part de cinkes⁊ dount est il de· xvi· desgreindres. Quant il serra troche de une part de cinkes et de autre part de vi⁊ dount est il de·

xviii· desmeindres. Quant il serra troche de aumbe part vi· dount est il de xviii desgreindres. Quant il serra troche de une part de· vi· et de autre part de· vii· dount est il de· xx· desmeindres. Quant il serra troche de aumbe part de· vii· dount est il de xx desgreindres. Quant il serra troche de une part de· vii· et de autre part de viii. dount est il de· xxii· desmeindres. Quant il serra troche de aumbe part de. viii. dount est il de. xxii. desgreindres. Quant il serra troche de une part de. viii. e dautre part de. ix. dount est il de xxiv des meindres. Quant il serra troche de aumbe part de. ix. dount il est de xxiiii desgreindres. Quant il serra troche de une part de. ix. et de autre part de. x⁹ dount est il de. xxvi. des meindres. Quant il serra troche de aumbe part de. x. dount est il de xxvi des greindres. Quant il serra troche de une part de. x. et de autre part de. xi. dount est il de· xxviii· des meindres. Quant il serra troche de aumbe part de. xi. dount est il de· xxviii· des greindres. Quant il serra troche de une part de. xi. et de autre part de. xii⁹ dount est il de· xxx· des meindres. Quant il serra troche de aumbe part de. xii. dount est il de· xxx· des greindres. Quant il serra troche de une part de. xii· et de autre part de· xiii· dount est il de· xxxii· des meindres. Quant il serra troche de aumbe partz de. xiii. dount est il de xxxii des greindres. Et quant il avera tout ceo⁹ dount est il cerf resigne. Et pur quey est il cerf resigne? Pur ceo qil est

Cerf resigne de teste ; qe la teste ne li crest nient plus. Et si mil home vous die qil ad veu teste de plus de Ramouns que ieo ne vous ay nome de acrees natureel. de· xxxii· aunz ; Responez baudement qe ce ne fu pas cerf de ceste terre.(16) Ore, sire venour est ceste aprise certeyne de toutz manere cerfs; Respouns; Sire na nyl. mes de cerfs qe sunt de bone pasture. Car la teste li crest solum sa pasture bone ou autre. Ore est il a saver de quantz des bestes deit hom corneer menee. Vous devez corneer menee(17) de treis madles et de une femele, ceo est du Cerf e du sengler, e del lou, et de la lowe. ausi de souz le lou cum de sus le laroun. Ore coment devetz vous corneer quant ous avez meu le cerf de vostre lymer. Vous devez corneer apres la moete deus mootz.(18) Et si vos chiens ne vienent mie a vostre volunte si hastivement cum vous vodriez. vous devez corneer quatre mootz pur hastier la gent ver vous· e pur garnier la gent qe le cerf est meu, dunkes devez vous rechater sus vos chiens treis fiez.(19) E puis quant il sunt en loygnes de vous ; vous devez chater en la manere cum ioe vous dirroie. vous devez Corneer, *trout, trout, trourourout, trout, trout, trourourourout, trourourourourout, trourourourourout.* Vous veneour pur quey cornastes vous en ceste manere? Pur ceo qe jeo fu a moun dreit, e le cerf est meu, et je ne sai ou les chiens sunt devenuz, ne le gentz, e pur ceo cornay jeo en ceste manere. En quel chasce appeloms ceo la ; Nous apeloms ceste chace la

chace de forloyng.[20] Vous chascez auekes les chiens que sunt devaunt e rechatez apres ceus que sunt envenauns. Une autre chasce il y ad qe homme appele le parfet. Dunkes covient il qe vous corneez en autre maneree, e ceo est issi. Vous devez comencer par moot e dire. *trourourout· trout trout trourourout, trourourout, trourourourout, trout trout trourourourout.* E comencer par un autre moot autrefiez. E issi devez vous corneer treis fiez· E comencer par un moot: e finer en un moot. E isse chescun homme qest en tour vous, que siet de venerie puet conustre en quel point vous estes en vostre dedut par vostre corneer. Une autre chasce il y ad, quant une chasce est assis des archers, et des lefrers,[21] e de establie,[22] e les bestes passent hors de bounde e les chiens apres· donkes devez vous corneer en ceste manere un moot, e pus rechater *trourourourout, trourourourout, trourourourout.* Vous veneour pur quey corneez vous issi: De aver les gentz que sunt en tour a chace a moy,[23] e rechater les chiens que sunt passez hors de bounde.[24] Queus boundes sunt ceaus la: Les boundes sunt ceaus que furent assis des archers e des lefrers e de establie, e par cel encheson cornay ieo un moot, e rechatay sus les chiens. Vous veneour volez vous avower cele chace:[25] Oyl sire. Si cele beste seit enquillee[26] ou en chacee ieo lavoweray. Si issi seit que les chiens seient passez hors des boundes: Dunkes voil ieo corneer un moot e estraker

apres mes chiens, pur aver les arere, ieo ne voil mie qil cou-
rent plus avaunt. Un mot pur assembler noz gentz, e aver
nos chiens ariere. Quantz des bestes portent peaus et quantz
des bestes portent quirs: Touz ceaus que sunt escorchez:
portent quirs: E touz ceaus qe sunt enrachez portent peaus.(28)
Quant vous devez quere le lefre, si vos chiens sunt laas e ne
voelent une coure volunters, vous devez dire "*avaunt sire
avaunt*"(29) E si il eient grant volunte de coure, e il se
aloygnent de vous: vous devez dire un autre parole·" "*Hou,
mon amy hou· swef mon amy, swef.*"(30) E si le chien troeue de
li la ou il ad este si il lad a noun "Beaumon" ou "Richer,"
"*oyez a Beaumon le vaillaunt, que il quide trover le Coward od
la courte cowe.*"(31) Quei est a dire "*Sha hou*: Sha hou est a
dire cum" "*sha ho.*" Mes, pur ceo que nous dyouns.
"sha hou," pur ceo quil est plus courtement a dire qe "sha
ho."(32) Quant le lefre est pris e les ount coru aly· Vous
devez corneer prise,(33) e vous deves doner as chiens le halou.
Quey est le halou: Les Coustez et les espaules, e le cool, e la
teste, e la loigne demorra a la quisine.(34) Quant le Cerf est
pris, vous devez corneer quatre mootz, et il serra defet (35) si
cum un autre beste. Et si issi seit qe ses chiens sunt baudz
sil ount pris le cerf aforce· le venour avera le quir, e cely qe
escorche la teste avera la espaudle par reson,(36) e les chiens
serrunt rewardez del cool e de la bowaylles, et de la faie, et il

serra mange sur le quir. E pur ceo est il apelee quyrreye.[37] La teste serra porte a lostel devant le Seygnour e le queor, et la couwe, e le gargylloun sour une fourchete. E la menee deit estre cornee al vys de la sale quant il est porte aloustel. Quant le Deym est pris vous devez corneer prise e vous devez rewarder les chiens de la paunche e de les boweaus. Sire venour coment deit homme conustre le Cerf quant il vient de sa pasture en quele pasture il ad este ou en furment ou en aveynne, ou en feves, ou en poys Jeo vous dirray si les fumees seient iaunes et en gleimes: ceo est de furment, ou de aveyne.[38] Et si il ad este en peys, ou en feves, si le cerf est eras, les fumees serount neyrs e engleymes, e la fumee menuwe. En Ivern quant il est megre: les fumees serount neyrs e gros, e ne mie en gleymez. Quant le sengler est pris, il serra defet tut velu,[39] e les boeaus serrount broillez, e donez as chiens, e pain avoeke· e ceo est apele reward·[40] E pur quey nest il mie appele quyreye· si cum del cerf. Jeo vous dirray pur ceo qil nest pas mange sur le quyr si cum del cerf. Quant des hastiletz deit hom avoir du sengler kaunt il est defet· Puis que vous le demaundez, Jeo le vous dirray· Il y ad deus menuz hastiletz qe serrount pris de les deus quisses de deinz· pus yl y ad la teste, pus le coler pus le espaules e les costez, pus les filetz, pus les haunches e le qoer, e le pomoun, e lez perles,[41] e la eschine qe serra copee en quatre, e les gambouns. Et

quant il est tut apparaille? il avera· xxxii· hastiletz del sengler par dreit. Quant des herdes sunt des bestes? De Cerfs et de Bises, o Deyms, e Deymes, Beorie, des Chevereaus, Soundre dez porcs.[42] Les chevereaus ne sunt mie enchacez ne aquyllees, mes il croysent la ou il venut de vaunt les chiens.[43] Quant il est pris, il serra aporte a la quysine tut entyer, e les chiens serrount rewardez de les peez e le peaul demorra a la quysine.[44] &c.[45]

THE ART OF HUNTING,

BY WILLIAM TWICI.

Here begins the Art of Hunting, the which Master William Twici, Huntsman to the King of England, made in his time to teach others.

I WILL teach all those who wish to learn Hunting as I also have learnt before these hours. Now we will begin with the Hare. And why Sir will you begin with the Hare, rather than with any other beast? I will tell you. Because she is the most marvellous beast which is on this earth. It carries grease,(1) and it croteys,(2) and gnaws, and these (things) no beast in this earth does, besides it. And at one time it is male, and at another time it is female. And on that account in hunting it, a man cannot blow the menee(3) on the horn of it, so as one does of other beasts, as of the Hart, and of the Boar,

and of the Wolf. And if it was entirely called male, as it is at one time male, and at another time female; a man could blow a menee of it, as of other beasts, as of the Hart, and of the Boar, and of the Wolf. And on this account all the fine words are founded on it, when you ought to quest for it,[4] there are the fine words (to be used). It is chased, and the Hart also is chased, and the Wolf, and the Boar.[5] And you Sir Hunter, tell me how many of the beasts are hunted up. The Buck, and the Doe, and the dog Fox, and the vixen Fox, and all other vermin. Now I would wish to know how many of the beasts are moved [6] by a lymer, and how many of the beasts are found by the braches. Sir, all those which are chased are moved by a lymer. And all those which are hunted up are found by the braches.[7] Now is it to be asked how many beasts are flayed, and how many beasts are torn out (of their skin)?[8] All the beasts which carry suet[9] and fewmets[10] are flayed, and all the beasts which carry grease, and fiants are torn (out of their skin). And how many of the beasts carry fiants, and how many of the beasts carry fewmets? All those which carry suet carry fewmets. And all those which carry grease carry fiants; save only that which I have before at first named. He carries grease, and he croteys, and does not emit fiants.[11] Now is it to be asked how many beasts carry os, and how

many beasts argos. The Hart carries os; and the Boar and the Buck argos.[12] For why you Hunter is he called Boar? Because he is at first called Pig of the sounder, so long as he sucks the mother. And when the mother deserts them, they are called Gorgeaunts, and the whole year after. The third year they are called Hog-steers. And when he is four years old, he ought to depart out of the sounder, on account of his age. And when he is departed out of the sounder, so that he goes alone, for this reason in hunting he is called a Boar.[13] Now let us go to the Hart, and speak of him in his degrees. Let it be known that the first year he is a calf, the second year a brocket, the third year a speyard, the fourth year a soar, the fifth year a great soar, the sixth year a Hart of the first head.[14] Now Sir Hunter what head shall he have, when he is of the first head? Answer! This does not fall within the judgment of a Hunter, on account of the diversity found in them, except (that) we always call him Hart of the first head, so long as he is of ten of the less.[15] Of how many branches ought the Hart to be, before he is a Hart of ten of the less? Answer! First it is necessary that he has had the beam, and then the antler, and then the royal, and then the sur-royal, and then the fork on both sides of the head; then he is a Hart of ten of the less. And when he has antler, and royal and sur-royal; and is

forked on the one side, and croched on the other side, then he is a Hart of ten of the greater. And when he has all that which I have before named, and (it happens) that he is croched on both the sides then he is of twelve of the less. And if also it should be that he is croched of the one side of three, and of the other side of four, then he is of twelve of the greater. He never can be of fourteen. Among a hundred you shall not find two agreeing with fourteen. When he is croched of the one side of four, and of the other part of five then he is of sixteen of the less. When he shall be croched of both sides of five then he is of sixteen of the greater. When he shall be croched of one side of five, and of the other side of six, then he is of eighteen of the less. When he shall be croched of each side of six, then he is of eighteen of the greater. When he shall be croched of one side of six, and of the other side of seven, then he is of twenty of the less. When he shall be croched of each side of seven, then he shall be of twenty of the greater. When he shall be croched of one side of seven, and of the other of eight, then he shall be of twenty-two of the less. When he shall be croched of each side of eight, then he is of twenty-two of the greater. When he shall be croched of one side of eight, and of the other of nine, then he is of twenty-four of the less. When he shall be croched of each

side of nine, then he is of twenty-four of the greater. When he shall be croched of one side of nine, and of the other of ten, then he is of twenty-six of the less. When he shall be croched of each side of ten, then he shall be of twenty-six of the greater. When he shall be croched of one side of ten, and of the other of eleven, then he shall be of twenty-eight of the less. When he shall be croched of each side of eleven, then he is of twenty-eight of the greater. When he shall be croched of the one side of eleven, and of the other of twelve, then he is of thirty of the less. When he shall be croched of each side of twelve, then he is of thirty of the greater. When he shall be croched of one side of twelve, and of the other of thirteen, then he is of thirty-two of the less. When he shall be croched of each side of thirteen, then he is of thirty-two of the greater. And when he shall have all that, then he is a Hart resigned. And for why is he a Hart resigned? Because he is a Hart resigned as to his head; that his head does not grow any thing more. And if a thousand men tell you that they have seen a head of more branches than I have named to you of natural growth, of thirty-two tines; answer boldly, that it was not a ~~stag~~ of this world.(16) hart Now Sir Hunter is this (which is) taught (you) certain of all manner of Harts? Answer! Sir, by no means, but of the Harts which are of good pasture. For the head grows

blow the horn in another manner, and that is thus. You ought to begin by a *moot*, and to say *trourourout, trout, trout, trourourout, trourourout, trourourourout, trout, trout, trourourourout.* And to commence by another *moot* again. And so you ought to blow three times. And to commence by a moot, and to finish by a moot. And so each man who is around you, who understands Hunting, can know in which point you are in your sport by your blowing. Another chase there is, when a chase is set up of archers and of ~~harriers~~,[21] and of watchers,[22] and the beasts pass out of the bound, and the hounds after them; then you ought to blow in this manner; one *moot*, and afterwards to recheat *trourourourout, trourourourout, trourourourout.* You Hunter, for why do you blow thus? To bring the gentlefolks, who are round the chase near me;[23] and to recheat the hounds which are passed out of the boundary.[24] What bounds are those there? The bounds are those which were set up of archers, and ~~harriers~~, and of watchers, and on that account I have blown one moot and recheated on the hounds. You Hunter, do you wish to follow that chace?[25] Yes, Sir. If that beast should be (one that is) hunted up,[26] or chased, I will follow it. If so it should happen that the hounds should be gone out of the bounds; then I wish to blow a moot, and to stroke[27] after my

gaze hounds

gaze hounds

hounds to have them back; I do not wish that they should run more forward. One moot to assemble our gentlefolks, and to get our hounds back. How many of the beasts bear skin, and how many of the beasts bear leather? All those which are flayed bear leather; and all those which are torn (out of their skin) bear skin.[28] When you ought to quest for the Hare, if your hounds are lazy, and do not desire to run willingly, you ought to say, "*Forward Sir, Forward!*"[29] And if they have great willingness to run, and separate themselves from you, you ought to say another word, "*Hou my friend, hou!*" "*Swef my friend, swef!*"[30] And if the hounds finds of it there where it has been, if he has a name (as) "Beaumon," or "Richer," (say) "*Hark to Beaumon the valiant, who thinks to find the coward with the short tail.*"[31] Which is to say, "*Sha hou!*"? Sha hou is to say, as (it were) "*Sha ho!*" But instead of that it is we say "Sha hou;" because it is more short to say than "Sha ho![32] When the Hare is taken, and they are run (in) to him, you ought to blow the prize,[33] and you ought to give to the hounds the halou. What is the halou? The sides, and the shoulders, and the neck, and the head; and the loin shall remain for the kitchen.[34] When the Hart is taken you ought to blow *four moots*, and he shall be undone[35] like as any other beast. And then if it should happen that his

hounds to have them back; I do not wish that they should run more forward. One moot to assemble our gentlefolks, and to get our hounds back. How many of the beasts bear skin, and how many of the beasts bear leather? All those which are flayed bear leather; and all those which are torn (out of their skin) bear skin.[28] When you ought to quest for the Hare, if your hounds are lazy, and do not desire to run willingly, you ought to say, "*Forward Sir, Forward!*"[29] And if they have great willingness to run, and separate themselves from you, you ought to say another word, "*Hou my friend, hou!*" "*Swef my friend, swef!*"[30] And if the hounds finds of it there where it has been, if he has a name (as) "Beaumon," or "Richer," (say) "*Hark to Beaumon the valiant, who thinks to find the coward with the short tail.*"[31] Which is to say, "*Sha hou!*"? Sha hou is to say, as (it were) "*Sha ho!*" But instead of that it is we say "Sha hou;" because it is more short to say than "Sha ho![32] When the Hare is taken, and they are run (in) to him, you ought to blow the prize,[33] and you ought to give to the hounds the halou. What is the halou? The sides, and the shoulders, and the neck, and the head; and the loin shall remain for the kitchen.[34] When the Hart is taken you ought to blow *four moots*, and he shall be undone[35] like as any other beast. And then if it should happen that his

hounds are bold, and if they have taken the Hart by force, the Huntsman shall have the hide, and he that flays him the head and the shoulders by right,[36] and the hounds shall be rewarded with the neck, and with the bowels, and with the liver, and it shall be eaten upon the hide. And for that it is called the quarry.[37] The head shall be carried to the hostel before the Lord, and the heart, and the tail, and the gullet, on one fork. And the menee ought to be blown in front of the hall, when he is taken to the hostel. When the Buck is taken you ought to blow the prize, and you ought to reward the hounds with the paunch and with the bowels. Sir Hunter, how is a man to know the Hart, when he comes from his pasture, in what pasture he has been, whether in wheat, or in oats, or in beans, or in peas? I will tell you, if the fewmets are yellow, and in globular masses[38] that is of wheat or of oats. And if he has been in peas or in beans, if the Hart is fat, the fewmets will be black, and in globular masses, and the fewmet small. In winter when it is lean, the fewmets will be black and large, and will not be in globular masses. When the Boar is taken he shall be undone with the hide on;[39] and the bowels broiled and given to the dogs, and bread with it, and this is called the reward.[40] And for why is it not called quarry like as of the Hart?

I will tell you; because it is not eaten on the hide, as that of the Hart. How many slices of a Boar ought a man to have, when he is undone? After you ask it, I will tell you. He has two small slices, which shall be taken from the two thighs on the inside; then there is the head, then the neck, then the shoulders and the ribs, then the fillets, then the haunches and the heart, and the lights, and the kidneys,[41] and the chine which shall be cut into four, and the legs. And when it is all dressed he shall have thirty-two slices of the Boar by right. How many herds of beasts are there? A herd of Harts and of Hindes, of Bucks and of Does. A bevy of Roebucks. A sounder of Pigs.[42] The Roebucks are not chased nor hunted up, but (it is said that) they cross there where they come before the hounds.[43] When he is taken, he shall be carried to the kitchen quite entire, and the hounds shall be rewarded with the feet; and the skin shall remain for the kitchen.[44] &c.[45]

NOTES

TO THE

ART OF HUNTING.

NOTE.—A list of all the printed works on Hunting mentioned by Watt in Bib: Brit: is placed at the end of the Notes. Many of these works have been consulted in the Notes; and in addition may be mentioned Randle Holme's Academy of Armory—Excerpta Historica—Strutt's Sports —Archæologia—Manwood's Forest Laws—Charta de Foresta—Traite de Venerie, 1750, &c.; besides the several Dictionaries.

The MSS. consulted are mentioned in the Introduction.

NOTE 1.—*Grease.*

THE fat of a hare, boar, wolf, fox, marten, otter, badger, or coney, is called *grease;* and the fat of all sorts of deer except roe deer is *suet*, and sometimes *tallow*. The fat of the roe-buck and roe is called *bevy-grease*. The hare and rabbit have little or no fat, but what they do possess is grease. Although the fat of deer is suet, yet they said sometimes "This deer was a high deer of grease," meaning that he was very fat. "In the pride of his grease," in the fattest time of year. Concerning Grease, see also Note 5.

NOTE 2.—*Croteys.*

The proper term for the ordure of the hare. As this is the first mention of ordure, the proper terms for the ordure of other animals are given, and will be referred to.

Hart and Hind	Fues Fewmets Fewmishings.	Fox	Waggying Billetings Fiants Fuants
Hare	Croteys Crotels Crotisings.	Marten	Dirt Fiants Fuants
Boar	Freyn Fiants Lesses	Roe Buck & Roe	Cotying Fewmets Fewmishings.
Wolf	Freyn Lesses Fiants Fuants.	Otter	Spraits Spraints
Buck and Doe	Cotying Fewmets Fewmishings	Badger	Werdrobe Fiants Fuants.
		Coney	Crotels or Croteys Crotisings

Twici applies the word fientes (fiants) to the ordure of the boar, but the proper term in France in somewhat later ages, which still continues, is laissees, and in England lesses. The Maystre of Game applies cotying to the buck and roe-buck, but I believe no other writer does so.

Gnaws.—In the French, rounge. In Twete, roungeth; Maystre of Game, roungeth; and Book of Hawking, rangeth. In the Traite de Venerie, "Faire son ronge," is used for the ruminating of the Hart, and it is probable that Twici meant that the hare ruminated, by rounge; but as there is no direct evidence, it is construed in the common sense.

In the Gwentian code of Welsh laws, supposed to be of the 11th century, the Hare is said not to be capable of any legal valuation; being in one month male, and in another, female.

NOTE 3.—*Menee.*

Twici tells us that the hare is at one time male, and at another time female, and *therefore* that "a man cannot blow the menee on the horn of it." In Venary menee is the path of a hart which is flying, as in the Dic: d' Academie "Suivre la menee" to follow the path of a hart which is flying; and in Cotgrave's French Dic: "Menee," the direct or outright course of a flying deer. "Mener," to chase hard. In 1750 it was not used in France as a call on the horn, but it appears in Twici to signify a certain number of notes to be used when the hounds are on the scent, or in view of a hart, boar, or wolf, to press the hounds onwards. It may be expressed by the "hark for'ard." It is not for the unharbouring of the hart, at all events when he is unharboured by a lymer, as he gives us the blowing for that at line 99. Twici is perfectly right in saying a man ought not to blow the "menee" for a hare; for as every one knows it is but a rare occurrence for a hare to go straight on end like a fox, for they commonly double, and run rings, in which case if the hounds were pressed, they would over-run the scent, and probably lose the hare. Concerning menee, see lines 94—97; and note 18 on moot, on the hunting music. There is a difference in the old English Version, for it is there said, that "at one tyme he (is) male "and at othir tyme female, and therefore *may* alle men blow at hyr as at "othir bestes, that is to say, at herte, at boar, and at wolf;" whereas for the same reason, it is said in the French text, a man *cannot* blow at her as at the hert, boar, and wolf.

NOTE 4.—*Quest for it.*

The terms for seeking different animals were different. The Haborer sued or sewed with the lymer for a hart and buck. A Huntsman was said to quest or seek for a hare, and draw for a fox. In France quere and quete for a wolf.

NOTE 5.—*Chased.*

Of the beasts that are hunted the hart and hind, the hare, boar and

wolf, were called beasts of Venery or properly Venary, (Sylvestres) because they were gotten by (hunting) Venatione. These beasts of the forest "chiefly make their abode during the day in woods and coppices, and at "night seek their food in the meadows." The next class comprises the buck, doe, fox, martin, roe-buck, and roe, which were called beasts of the field or chase, (Campestres) because generally chased in the open country. As far as legal proceedings were concerned both classes were considered Beasts of the Forest.

In the Statute of "Charta de Foresta," Venatio signifies Venison, in French, Venaison.—The seasons for hunting were these:

Beast.	*Season begins.*	*Day of Month.*	*Season ends.*	*Day of Month.*
Hart	Nativity of Saint John the Baptist. / Two weeks after Midsummer.	June 24 .... / July 8	Holyrood Day....	Sept. 14.
Hind	Holyrood Day	Sept. 14	Candlemas	Feb. 2.
Hare	Michaelmas	Sept. 29	Candlemas ..... / End of Feb.	Feb. 2. / Feb. 28.
Boar	Christmas Day....	Dec. 25	Candlemas	Feb. 2.
Wolf	Christmas Day....	Dec. 25	Annunciation	March 25.
Buck	Nativity of Saint John the Baptist. / Two weeks after Midsummer.	June 24.... / July 8	Holyrood Day....	Sept. 14.
Doe	Holyrood Day	Sept. 14	Candlemas	Feb. 2.
Fox	Christmas Day.. ..	Dec. 25	Annunciation	March 25.
Marten ..	All Seasons.			
Roebuck ..	Easter	E: day must fall between March 22 & April 25 ..	Michaelmas	Sept. 29.
Roe , ...	Michaelmas	Sep. 29.	Candlemas	Feb. 2.
Otter	Shrove Tide....	About Feb 22	Midsummer	June 24.
Badger....	All Seasons.			
Coney	All Seasons.			

Candlemas is sometimes called the Purification; and the Annunciation called Lady-Day

According to some the hind and the doe season ends on Twelfth-day, or the Epiphany (Jan. 6); and the boar season lasts till Shrovetide, which is about the 22nd of February. In the time of Twici, and probably down to 1480 or 1500, the hart and buck season began at the Nativity of Saint John, the baptist, or Midsummer Day (June 24), and ended at Holyrood Day (Sept. 14), but in later times it was said to begin two weeks after Midsummer (July 8). The Maystre of Game makes Buck season begin from May. The seasons of hart and hind, in the laws of Wales, differ slightly from these. The season of the hart and buck was called *grease time*, because that was the season when they were fat and fit for killing (see Note 1). All deer keepers know that the buck is the best Venison from about the end of June till the middle of August, but the Venison is good till the beginning of September. In the old English version of Twici it is mentioned that "the tyme of grece beginneth alle way atte the fest of the "Nativyte of Saynt Johan baptist." Strutt tells us that the time of *grace* begins at Midsummer, and lasteth till Holyrood Day. As he modernized the spelling of the sentence, it would have been better to substitute *grease*, for the purpose of enlightening his readers. In the Excerpta Historia (1 vol. 8vo. Lond. 1831), is an example of the use of this word. At page 356 is printed, a letter written about 1480, from Thomas Stonor to his brother Sir William Stonor, steward of the manor of Thame. Thomas Stonor was in the Fleet Prison at the time, and writes to his brother who was in the country, apparently concerning property of his own in his brother's neighbourhood. "No more" says he towards the close of his "letter, "....to youe at thys tyme but Ihus have you and yours evr in "kepying. more ovr I entende to kepe my gresse tyme in yat countre, "where fore I wolle yat no mane huntte tylle I have bene ther." The editor tells us that "*gresse tyme* is probably *grass* time. "In the privy "purse expenses of Henry VIII. 1532, is an entry of a payment for "attendance on the king during the last *grece time*. And Cavendish in his "life of Wolsey, says "My Lord continued at Southwell until the latter "end of grease time:" both of which passages refer to the month of June.

"In the accounts cited, grass is written grysse: "For taking the king's "horses to grysse." Without the metamorphose of grece and grease into grass, we have here a plain explanation of the matter. Master Thomas Stonor was a sportsman, and wished to keep his grease time on his own land, that he might hunt his fat bucks or harts, with his own hounds, whilst in the "pride of their grease." King Henry VIII. is well known to have taken great pleasure in the chase; and it would appear that Cardinal Wolsey also delighted in the noble science. In the laws of "Howel the good," king of Wales, a fine of 12 kine is imposed on whomever kills a Hart in grease time (kylleic) of the kings.

According to Twici the hart and hind, hare, wolf, and boar, (i. e. Sylvestres) are moved with a lymer and "enchasez"; whilst the buck and doe, fox, probably the Roe (Campestres) and all vermin are found by the hounds and "enquillez." There is no word in the English Sporting Vocabulary that exactly expresses this word. There is rather more than a mere difference of terms for the same thing. When the hart was hunted the hounds were at a distance with the berners, and he was unharboured by the lymer and the hounds afterwards laid on; but the buck was roused by the hounds. Enquiller or aquiller is one form of accuellir, (see Roquefort's Glossaire Romane) to push, put in motion, excite. The word in English which is nearest it, is "To Imprime" which was afterwards used for unharbouring the hart.

In the Book of St. Alban's, hart, buck, and boar are to be upreared with lymer; and other animals found with ratches. There is no evidence in other sporting works to prove that the custom of moving the hare with a lymer continued.

In enumerating the beasts of chase, Strutt tells us that the Buck and Doe are beasts of Sweet *flight*; and the Fox, Marten, Otter, and Badger were beasts of stinking *flight*. "Flight," says he, quoting from an English MS. "is written in the original MS. *fute* or *fuite* which I conceive to be

"French, and then the interpretation I have given of flight will be proper. "The meaning is, that they leave a scent behind them when they are "chased." Nothing appears more natural than that the beasts should be called of 'sweet foot' or 'stinking foot,' since the foot leaves part of the scent, and it appears unnecessary to transform an English word into a French one to make *fute* into *flight*.

NOTE 6.—*Dislodged.*

To dislodge, is the general term for moving or starting any animal of Venary, but the particular terms are these. In Twici and the Maystre of Game, *meuz* and *meu* are used for the hart.

Hart and Hind . . .	*To unharbour.*	Fox	*Find.* / *Unkennel.*
Hare	*Start.* / *Move.*	Marten	*Bay.*
Boar	*Rear.*	Roebuck & Roe	*Find.*
Wolf	*Raise.*	Otter	*Vent.*
Buck and Doe . .	*Dislodge.* / *Rouse.*	Badger	*Dig—Find.*
		Coney	*Bolt.*

The terms for their ~~dis~~lodgement are these :—

The Hart or Hind	*Harboureth.*	Fox	*Kennelleth.*
Hare	*Seateth or Formeth.*	Marten	*Treeth.*
Boar	*Coucheth.*	Roebuck or Roe . .	*Beddeth.*
Wolf	*Traineth.*	Otter	*Watcheth.*
Buck or Doe	*Lodgeth.*	Badger	*Eartheth.*
		Coney	*Burroweth.*

The bed of harts and bucks and roebucks, and the females of these, is *the lair;* of a hare, *the form;* of a fox *the earth* or *kennel;* of a badger, *the earth;* of a coney, *the burrow.*

NOTE 7.—*Hounds.*

The principal dogs used in hunting were lymers and braches, or ratches. Besides these, there were alaunts and running hounds. Spaniels and other dogs were used for hawking, &c.

Lymer, (in Twici limier) sometimes lemor, is in the illuminations of the book of Gaston de Foix, a large black and tan hound with feathered stern, like a bloodhound or southern-hound. This agrees with the description of of rennyng-hounds in the Maystre of Game, and perhaps the same breed were used for both purposes.

In old French *liamën,* a strap or line, from Lat: *ligamen.* The hounds are called lymers, from their being led by a strap or rope. The Maystre of Game says 'the lymer's rope is to be of horse hide tawed, a fathom and a half in length. The man who held the lymer was called harborer, and his business was to go out early in the morning on his ring-walks, and find by his hound where a hart or other beast had gone into the wood from his pasture. He then *sewed* or *sued* for the beast (i. e. followed the scent) till he thought he was near the lair, and having taken some of the freshest fewmets he could find, went to the place of meeting. This was called harboring the hart. Several other harborers did the same, and the master or huntsman judged of the harts or hinds by the fewmets brought. One was fixed on, and (after the relays and berners had got to their places) the man who harbored that one sued again for him with his lymer and unharbored him. The first set of hounds were then laid on, and afterwards the relays by the several berners.

Braches or *ratches* or *racches*—scenting hounds—A. S. *ræce* a hound—Swedish, *racka,* a bitch—Icel: *rachi,* a broad-nosed dog—Old French, *brache*—Low Latin, *bracco* and *brachetus*—Old Germ. *brack*—Ital. *bracco*—French, *brague*—In the Promptorius parvulorum, Lond. 1499, Ratche hounde, Odorincecus. Charta Henrici II. Regis Angl: tom. ii. p. 283, Monastici Angl: Concedo eis 2 leporarios et 4 bracetos ad leporem

capiendum. Alibi, p. 184, Quatuor brachetos ad capiendum leporem et vulpem. For other passages where it is used, see Ducange under *bracco*. There are various derivations assigned to these words. Swedish, *raka*, to run after—Greek, *βραχυς*, short, because the hound had short legs—Greek, *βραχειν*, to sound, on account of its note—German, *brechen*, to be broken, because the hound had double or forked nose—Germ. *riechen* and *beriechen*, to hunt a scent, &c. *Braconarius* in Eng: *bracher* and *braconier*, the man who held the braches. The more common term for this man, and especially in the "Maystre of Game," is *berner*, a man who fed dogs. Low Latin, *bernerius*, and French, *bernier*, from *brenage*, the coarse flour on which the hounds were fed. See Roquefort in *brenage*, and Ducange in *bren* and *brenarius*. The braches were taken in couples which were to be of mare's tail, and one foot between the hounds. The berners held the relays of two or three couples each, by straps attached to the couples. Alaunts are divided in the Maystre of Game into Alaunts gentil, Alaunts veutreres, Alaunts of the bocherie. These were bull dogs. According to Roquefort, the name alan, allan, allant, is derived from the people *Alani*. According to Procopius they held the country "a Caucaso ad portas Caspias."

The Maystre of Game says that white with spots about the ears was the best colour. This looks more like bull dog than mastiff blood, which some have taken them to be. Spanish and Ital. *alans*. Alaunts veutreres are hunting alaunts—see Ducange in *veltraga* and *veltrarius*.

NOTE 8.—*Torn out of their skin.*

In the text *arrachez*, in opposition to flayed—which is *escorchez*. The larger beasts of Venary were skinned as a sheep or other large animals, except that the butcher begins at the belly. The hide is slit from the place where the throat is cut downwards towards the tail; from the breast up the inside of the forelegs, and from the vent up the inside of the thighs. The hide is then flayed by degrees. In the smaller animals of Venary, the skin is cut round the snout and round the lower part of each leg. The skin of the face is then turned back over the

ears and so *pulled off the body* inside-out in a kind of *case* till it comes to the tail, which was always left attached to the skin to show "what manner of beast it was." The hart and hind, boar, wolf, buck and doe, roebuck and roe, and perhaps the otter were skinned in the first way; and the hare, fox, marten, badger, and coney were skinned in the second way.

The proper terms for skinning the different animals, and for their integuments and fat, are the following:

	Skinning.	*Integument.*	*Fat.*
Hart and Hind..	*Flean.* / *Flayed.*	*Leather.* / *Hide.*	*Tallow.* / *Suet.*
Hare.....	*Stripped.* / *Cased.*	*Skin.*	*Grease.* / *Tallow.*
Boar.....	*Stripped.*	*Pyles.* / *Leather.* / *Hide.* / *Skin.*	*Grease.*
Wolf.....	*Stripped.*	*Pyles.* / *Skin.*	*Grease.*
Buck and Doe..	*Skinned.*	*Skin.* / *Leather.* / *Hide.*	*Tallow.* / *Suet.*
Fox	*Cased.*	*Pyles.* / *Skin.*	*Grease.*
Marten.....	*Cased.*	*Pyles.* / *Skin.*	*Grease.*
Roebuck and Roe	*Skinned.*	*Leather.* / *Hide.*	*Bevy Grease*
Otter.....	*Cased.*	*Pyles.* / *Skin.*	*Grease.*
Badger	*Cased.*	*Pyles.* / *Skin.*	*Grease.*
Coney.....	*Cased.*	*Pyles.* / *Skin.*	*Grease.*

Where three or four terms are given for the same thing to the same beast, they are from different books or MSS., and not all from the same work.

In the Book of St. Albans, the hart, buck, and roebuck bear skin, and they are flayne. The hare has skin and tallow and is strypte, and the boar, wolf, fox, &c. have grece and pyles and are strypte.

NOTE 9.—*Suet.*—*Grease.*—See Note 1 and end of Note 5.

NOTE 10.—*Fewmets.*—*Fiants.*—See Note 2.

NOTE 11.—*Croteys.*—See Note 2.

The foregoing passage in more intelligible order comes to this, that those which carried suet and fewmets were (escorchez) flayed, that all those which bore suet bore fewmets, but he does not tell us what beasts bore suet. For them see Note 1. Also that those which carried grease and fiants were (arrachez) torn out of their skin, and that those which had grease had fiants, except the hare, which had grease and croteys; but he does not tell us the beasts which bore grease. For them see Note 1. The boar carried grease, and therefore according to Twici fiants also, but in later times his ordure was called lesses. See the end of Note 2. For escorchez and arrachez, see Note 8.

NOTE 12.—*Os.*—*Argos.*

Both signify the same thing, that is the false toes or dew claws at the back of the foot. *Os* is the false toe of the hart and hind, and *argos* is proper only of the boar, buck, and doe. When the hart or stag walks the false toe does not touch the ground; but when running it does, and he is then said "donner des os en terre." In later times *os*, and *ergos* (in English spelt *ergots*) were used indiscriminately. In the French a stop is wrong, which is important in the interpretation. Instead of . . . "os, e le sengler" . . . it ought to be . . . "os ; e le sengler.". . In the old English

"The hert berith os above the boor, and the buk berith ergos." In France the *ergots* of the boar were called *gardes*.

NOTE 13.—*Called a boar.*

The term he uses for boar is *sengler*, which appellation remains in *sanglier*. It appears from Twici that he is called *sengler* when he parts from the sounder (or herd) and walks alone, and *because* he walks *alone*. *Sengle* is now disused in French, but is still used in English in the term *single;* but in Roquefort's Glossary *sengle* is more than once used in the sense which this passage requires. *Seul* is now used for *alone*, but *singulier* means singular in opposition to plural. See line 37 also.

The terms for the age of the boar are these:—First year pyg, pyg of the sounder. Second year gorgeaunt, hog. Third year hoggaster, hog-steer. Fourth year boar. Sounder is the proper term for a company of swine.

It is curious that the word *singular* should be used afterwards for a number of boars, when the boar is called *sengler* from *sengle*, alone, single.

The terms for the companies of the beasts of Venary are these:

Hart and Hind.	*Herd.*	Fox	*Skulk.*
Hare	*Huske.* / *Down.*	Marten	*Richess.*
Boar	*Singular of boars* / *Sounder of wild swine.*	Roebuck and Roe	*Bevy.*
Wolf	*Rout.*	Otter	——
Buck and Doe.	*Herd.*	Badger	*Cete.*
		Coney	*Nest.*

NOTE 14.—*Hart of the first head.*

The terms for the age of deer differed somewhat, but the common appellations were these:

The Hart.	
1st year	Calf.
2nd year	Knobber. / Brocket.
3rd	Spayard.
4th	Staggart.
5th	Stag.
6th	Hart of 1st head.
7th	Hart of 2nd head.

The Hind.	
1st year	Calf.
2nd	Hearse. / Brocket's sister.
3rd	Hind.

The Buck.	
1st year	Fawn.
2nd	Pricket.
3rd	Sorrell.
4th	Soar.
5th	Buck of 1st head.
6th	Buck. / Great head.

The Doe.	
1st year	Fawn.
2nd	Teg.
3rd	Doe.

The Roebuck.	
1st year	Kid.
2nd	Girle.
3rd	Hey muse.
4th	Buck of 1st head.
5th	Fair Roebuck.

The Roe.	
1st year	Kid.
2nd	....
4rd	Roe.

Twici uses soar for staggart, and great-soar for stag, but in the old English the fourth year of the hart is stag, and the fifth year great stag. In the "Maystre" first year calf, second bulloke, third broket, fourth staggard, fifth stag, sixth hert of x.

The terms for the different years of the hart in Twici are veel, broket, espeyard, sour, and cerf.

Veel is said to be derived from Latin *vitulus*, a calf, which is from Greek ιταλος, an ox, with the digamma.

Broket is from old French *broche*, a spear or spike, because of the shape of its horns. The English for second year of buck is *pricket*. Latin *brochus*, adj. with prominent teeth. Low Latin *broca*, a sharp stake.

In Gaelic we have *braiche*, a stag, but perhaps not connected with the other words. See Gaelic under *braiche*.

Espeyard (English *spayard*) seems to be derived from old French *espave* or *epave*, a wandering animal, and occurs in the French laws as "Bestes

espaves." Of the same meaning are the low Latin forms of the word *Expava, epava, espavia,* or *spavia,* a wandering wild animal, gone astray. Used also of things lost, but properly of animals. Ducange derives it from *expavefacta,* because driven by fright to break away from its home. The word probably passed into the forms of *espaver* or *espayar,* and then into *espayard* and *spayard.* The hart of the third year was called so, either from its leaving the herd of hinds this year, and joining the harts: or the word might be a general term applied to a particular year; as andouillers first signified all the horns, and afterwards only the four principal offsets.

Sour is derived from the colour of the hide of deer. In the low Latin *saurus* or *sorus* is a falcon when it has first mewed, because the new feathers are red. French *sor* the same. *Sor, sore,* adj. of a reddish-yellow colour, which is the tint of the deer's hide. Hence is derived the colour *sorrel,* but *sorrel* the third year of the buck is probably a diminutive of *soar,* which however means *sorrel.* The French *sor* is used for *sorrel* in horses, as "Chevaus, blans, baucens, et sors."

Cerf is from the Latin *cervus;* which is probably by syncope from Greek κεραφορος, horn-bearing.

The first head of a young hart, i. e. of a brocket, is only two pricks—the second head consists of six or eight points—the third head about the same, but the beam and antlers larger. The head of a stag has about eight or ten points. A hart of first head has commonly ten or twelve tines, and the hart of second head, which is in the seventh year, is considered to be in his prime, and has fourteen or sixteen tines. According to Trait de Venerie, he carries at his full head eighteen, twenty, and occasionally twenty-eight antlers, and then the croches (called collectively *empaumure*) would number six, seven, or eleven on each side. The hart at his sixth year was often called hart-tenner.

The word *perche* (in Twici *porche*) in first sense is pole or rod, from Latin *pertica.* It is the beam or main stem of the horns.

Auntilor appears to be of Teutonic origin. In the Romane French, it is spelt *antoiller* or *andoiller*. Considering the horns of deer as ornaments of their heads, the following derivation seems perfectly rational.

In Icelandic *and* intensitive, and *wlite* beauty, and hence personal beauty, or countenance. Or from *ant*, found with slight variations in most languages, signifying *against* or *opposite*, and in this compound *beauty beheld*. Wachter thinks *wlitan* to be a remnant of Scythian, and observes it is evidently connected with Latin *vultus*.

In Anglo-Saxon *andwlit*, personal beauty—a face. In Frankish *antlutt*, or *antluzze*, a face or countenance, because the ornament of the person. Old German *antliz*, and Gothic *andawleiz*, a face. The word *antoiller* or *andoiller* was first used for all the horns collectively, because the ornaments of the head, just as we use the word *head:* and it was afterwards applied to the principal offsets of the horn only.

Troche signifies the same as the word *croche*, which was used in later times, but it is not a mistranscript. It is from the old French *troche*, in first sense a collection, and secondly a cluster; especially used for small branches of a tree, and for fruits. It is here used for the cluster of small branches at the top of the deer's horn. *Croche* is from *croc* a hook, or *crochet* a short branch of tree.

NOTE 15.—*Ten of the less.*

The horns of deer are properly their *attire*, but more commonly *head*. Each projection and part of the horn has its particular name. In harts we have the *burr* (Fr. *meule*), which is the knob at the bottom of the horn, with small excrescences on it, which are called the *pearls* (Fr. *pierrures*). The first point above the brow is the *antler* (Fr. *andouillier*), which projects forward, and is the hart's offensive weapon. The stem from which the points spring is the *beam* (Fr. *merrein* or *perche*), and the channels in it the *gutters* (Fr. *goutieres*). Above the antler, but inclining more outwards,

is the *sur-antler* (*sur andouillier*). Above it the *royal* (in Twici *real*), and then the *sur-royal* (which is not found in young heads); and at top the *croches*, which vary much in number and form according to age, pasture, &c. According to Twici, the croches sometimes reach thirteen in number on each side. In the 16th and 17th centuries it was customary in telling what a hart bore, to reckon only the croches, and never to express an odd number; for if he had four croches on his near horn, and five on his far, he was said to bear ten; but if four on the one horn, and six on the other, then he bore twelve. At times however they seem to have counted all the points. In the Traite de Venerie all the points are counted and called *andouillers*. "Cerf de dix cors" is used as a general designation of any Hart that has more than ten points, that is of a full headed deer fit for hunting: and "hart-tenner" was used in England in the same way. The Maystre of Game counts all the points, and calls the hart in sixth year "Hert chaceable of x," and after the sixth, "Old hert of x." The Maystre of Game says the "tyndes" are to be counted as soon as a lessh or baudrike can be hung on them. Twici places the royal and sur-royal one place lower down, leaving out the sur-antler, and counting what we call sur-royal as a croche. The system of reckoning which he pursues is seen clearly from line 56 to 83. It is evident that he reckons the antler, royal, and sur-royal on each side as before stated, and that by "of the less" and "of the greater" he signifies whether the real number of croches is *less than* or *equal to* the reckoning, which is always in even numbers; ex: gra: "When he shall be croched of each part of six, then he shall be of "eighteen of the greater. When he shall be croched of one side of six, "and of the other of seven, then he shall be of twenty of the ~~greater~~ less." In the old English "of the greater" is expressed by "atte fulle," which is the more intelligible of the two. *Souz* in *souz-real* is used for *sour*, and occurs again. It is rightly construed in the old English sur-ryall; i. e. one above the royal. The horns being forked (fourche) signifies that there are only two projections above the sur-royal. Of these two the one is commonly nearly upright, and the other projects forward. The least number a hart

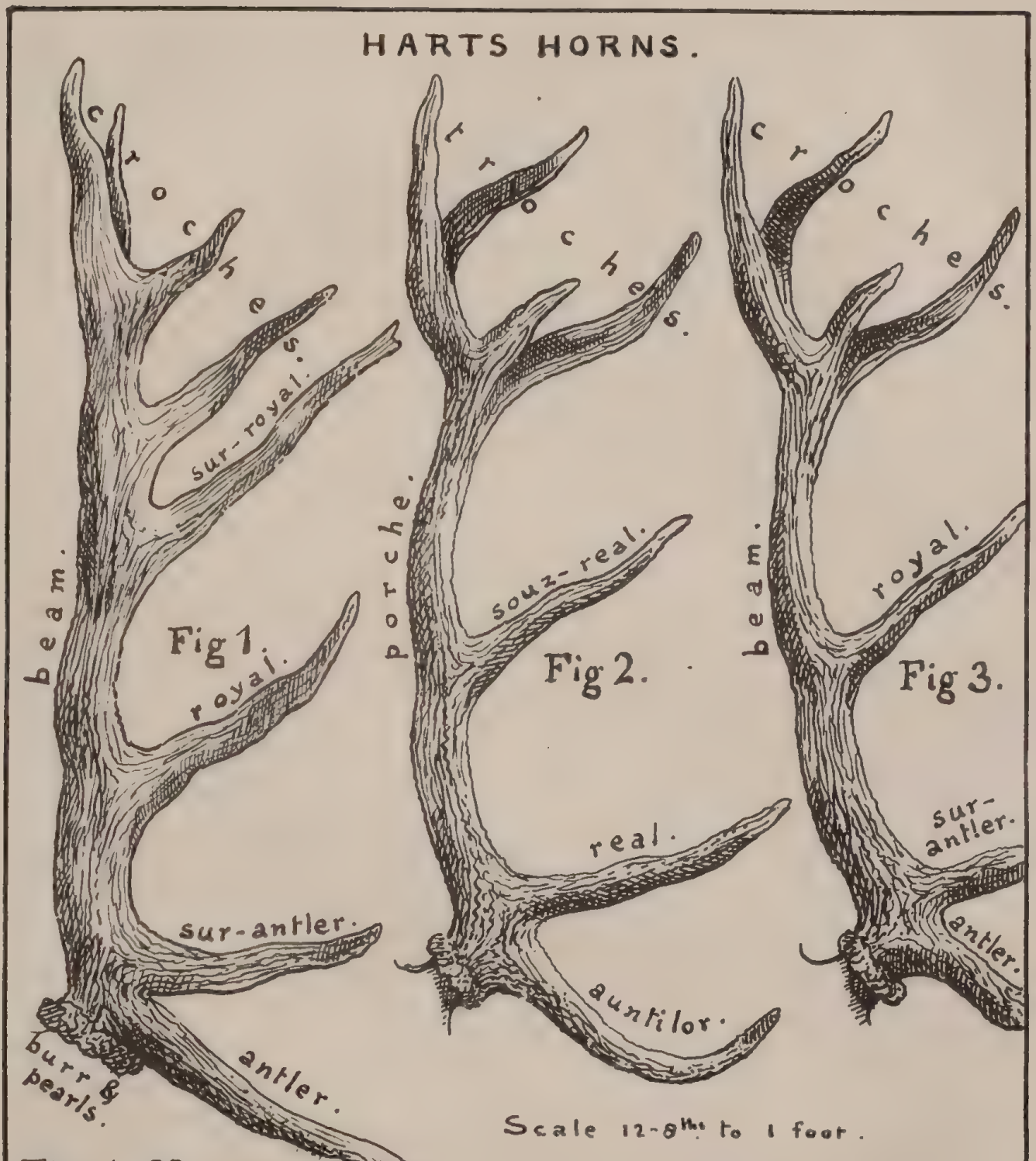


Fig 1. Near horn of hart bearing 16 of the greater, according to English and French mode of reckoning, if the off horn bears the same. Parts named from English works.

Fig 2, Ditto bearing 14 of the greater. Named from Twici.

Fig 3. Ditto ..... Named from Eng: works.

HD.

can be *croched* of, is three; because croched of two, is signified by *forked*. The system of reckoning alluded to, does not agree with lines 44—57. These lines altered to the same mode of reckoning will run thus: "....
"we call him a hart of the first head, so long as he is of x of the less."
(That appears in this case to be anything under x of the greater.) "Of
"how many branches ought a hart to be before he is a hart of x of the
"greater? Answer! Before this it is fit that he has the beam, and also the
"antler, and also the royal, and also the sur-royal, and also is forked
"of both sides of the head; then he is a hart of x of the greater.
"And when he has antler, and royal, and sur-royal, and forked on the one
"part, and croched (i. e. of iii) on the other part, then he is a hart of xii
"of the less. And when he has all that which I have just before named,
"and (it happens) that he is croched of both the two parts, then he is of
"xii of the greater. And if also it should be that he is croched of the one
"part of iii, and of the other part of iiii, then he is of xiiii of the less.
"He never can be of xiiii (i. e. of the greater, or having 4 croches on *each*
"side). Among an hundred you shall not find two according with xiiii.
"When he is croched of the one part of iiii, and of the other part of v, then
"he is of xvi of the less...." The whole account of the bearings from line 44 to line 85 is then uniform.

The change will be this:—

Change x of the less	(line 46 and 49)	into x of the greater.
——— x of the greater	(line 51)	— xii of the less.
——— xii of the less	(line 53)	— xii of the greater.
——— xii of the greater	(line 55)	— xiiii of the less.

That is, each of the numbers must be put one place farther back. Fourteen is expressed in the old English Version and in the French by xiiii, and not xiv. Much more extraordinary changes than this have taken place in MSS., and it appears here more probable from the other inaccuracies noticed in notes 12, 15, 34, 42, 44. But the different parts of the

passage 43—56 do not agree with each other; and although we transpose the signification of *the greater*, and *the less*, we are no nearer the mark. Those who deny that such a difference could take place are bound to shew that the paragraph named follows some system; and either, that this system of reckoning agrees with that followed from line 56 to 83; or if it does not, that our forefathers reckoned the bearings of a hart up to "xii of the greater" in one way, and from "xii of the greater" to "xxxii" in a directly opposite manner; or lastly, they must shew an error to run through the rest of the account from line 56 to 83, which part appears to be as plain and minute as could be wished. Let us now examine the old English Version. It does not give any description of the bearings of "x of the less," which makes it rather more probable that the bearings said in the French to be x of the less, are in reality of "x of the greater." *Fourched* is meant for *pourched*, and has been mistranscribed at some period. It never signified beamed, and cannot here signify forked, for that is mentioned in the same line. *Porche* is the word in the French Twici, and to the present day, as before said, *perche* signifies in France the beam of a hart's horn. Then the comma is left out between *auntelere* and *ryall*, which makes a wide difference, for with no comma the hart possesses no antler proper, but only antler-royal, and sur-royal. No stag or hart ever had a royal without an antler. With the comma, and the alteration of *f* in fourched into *p*, it is an exact translation of the French. Then instead of "He never can be of xiiii. Among an hundred you shall not find ii agreeing with xiiii;" we find in the old English "He may be of xiiij alle hoole, for in that poynt ye shall not fynde ij accordyng to xiiij." "Alle hoole" must mean exactly xiiii, or what in Twici is expressed by "of the greater;" but there seems no help for this sentence, unless the negative is inserted—he *may* be for you shall *never* find two. But the *alle hoole* strengthens my argument with regard to the change in the French, for if we insert—"all whole," or "of the greater," after xiiii, it is still more clear that "xii of the greater," ought to be changed into "xiiii of the less." Then it would be said, that if croched of iii on one side, and of iiii on the other, he is of

xiiii of the less, but among an hundred harts you shall never find two harts bearing xiiii of the greater. Although it is a singular assertion that a hart may bear xiiii of the less, or xvi of the less, but never xiiii of the greater the intervening number, that has nothing to do with the argument, and the sentence is perfectly intelligible. Another example of careless transcribing in the Cotton MS. is this, "And when he is trochid on "that one syde of v, and of that othir vi, he is of xviij of defaunte, "and when he is trochid on boothe sides of vi, then he is of xxiij atte "fulle." It is evident that xxiij is a mistake for xviij, and the statement is ~~then~~ true.

when corrected

NOTE 16.—*Of this earth.*

It is a common saying in France that a hart has never more than twenty horns. This signifies twenty croches; the six other rights or bearings not being included, which are counted by Twici's rules. But even in this case Twici assigns to a hart of the fullest head six more croches than he is allowed to have in later ages.

The word *aunz* might be supposed to be a form of *annees*, and has been so construed in the old English translation, in which the passage runs thus—"And when he is troched on that one syde of v, and of that other "vi, is he of xviij of defaunte, and when he is troched on boothe sydes "of vj, then he is at xxiij atte fulle. And when he goth wexyng tyl he "come to xxxij yere then is he callyd an hert resygne, for cause his "hed aftir that tyme wexith no furthere." As mentioned in Note 15, "x" in this passage has been miswritten for "v"—"xxiij" ought to be "xviij." It is quite evident on an examination of the French that *aunz* does not signify years, but ~~croches~~ tines.

Twici says that when a hart has thirteen croches on each side he is to be called "of thirty-two of the greater;" and that no hart has more than thirteen croches on each side. Supposing that the word does mean *years*, then reckoning from the beginning of the passage, we ought to find that,

according to a systematic calculation, he was thirty-two years old when he bore *thirty-two of the greater.*

But the hart is six years old when of *ten of the less;* and taking the yearly increase of croches at *one* (which way of reckoning brings it the nearest to thirty-two years) we find him twenty-seven years old when croched of thirty-two of the greater; and in no way can he be made thirty-two years old. Therefore from direct evidence of the passage, *aunz* does not mean *years,* but does signify ~~*croches*~~. Besides it is stated that the growth of horns is not equable, but differs according to pasture; so that in fact after the hart has acquired his full head, which he does in his seventh year, the croches are not an exact criterion of his age. The deepness of the gutters; with the length, curvature, and number of the tines give an approximation to the age, but by no means an exact one. The word may be connected with *ayne,* a *hip,* or *curved projection.* In Italian *aune, bent* or *bowed.* The more probable solution is, that *aunz* is the English word *horns,* which was of course in use at that time, and which the French word has been shown to signify.

NOTE 17.—*Menee.*

We are told in lines 9, 10, that the menee cannot be blown for the hare. Twici now tells us what beasts it is to be blown for. In the old English version the passage runs thus: "....for an hert, the boor, the "wolfh male, and alle so the wolfh female, as wel as to here husbond." It is probable that "lou," in "....ausi de souz le lou," ought to be "lowe," because "laroun" is masculine; and appears to mean the male wolf (i. e. the husband of the female wolf), in opposition to *lowe.* The only other way of understanding this passage is to consider "laroun" as used in a feminine sense, meaning here the female wolf.

As explained in Note 3, the *menee* is to push on the hounds, and used only of beasts who do not frequently double.

In the French works of the 18th century, the term *menee* is not applied to any call on the horn.

Besides the *menee* there were names for other blowings, as the *prize, recheat, mort, veline,* &c.

The blowing for the "perfect" chase (line 112) is probably the *menee.*

NOTE 18.—*Moots.*

Mot, a word, and *moot, a speech,* or *blast of the horn,* must be derived from old French *motir moteir, to declare, call,* or *agitate,* from Latin *movere, to move* or *agitate.* In Saxon we have *mot, a moot, assembly,* a place were speeches were made, and law cases agitated. The low Latin *muta* (Eng: *mews*) is construed in Ducange a house for keeping hawks, but this is probably the second sense; the first being the cage in which a hawk was put when it *mewed,* or cast its feathers—Latin *mutare,* old French *muer, to change;* hence the English word *mews,* from a house for hawks, came to mean house for horses, i. e. *stable,* because the royal *hawk-mews* was converted into stables by Henry VIII. *Mute* was the correct term for a company of hounds, answering to our use of the word *pack.* This word is from *moot,* in the sense of *assembly;* at all events it cannot be from *muto, to change;* and it does not appear that *mute* was used for the *kennel.*

In some English works *mote* is corruptly used for *mort,* the blast at the death of a hart or buck. We have, between lines 100 and 125, directions for blowing the horn on several occasions, and it is necessary to understand the hunting music of that day. In the time of Twici, and probably down to 1600, the hunting horns, both in England and France, were as No. 1; which, like the horn now in use, were only capable of one proper note. In France this curved horn was succeeded by the large circular horn of one turn, No. 2, the original French-horn; capable of making twelve notes, from *c* below the line in the treble clef, to *g* above the line: the call No. 10

is from a French work on sporting of 1750. In England the curved horn continued till about the middle or end of the 17th century, when a straight horn, No. 3, came into fashion, one foot six inches or two feet in length; of which shape, but a few inches shorter, is the horn now in use. A few circular horns were used in this country in the 18th century, which, with the calls suited to them, were adopted from the French: No. 9 is from a collection of English calls for that horn.

As the horn of the 14th century had only one note, the differences of the blowings expressed here by syllables, mean different durations of that one note. Thus they are expressed by minims, crochets, and quavers on the same line, ~~as No. 6.~~ or by marks of quantity as No 1, 2.

Hunting horns

For further information concerning the horns, and method of slinging them, see appendix under ~~*Costume*~~: for the music of 16th, 17th, and 18th centuries see also appendix under *Music*.

In the Maystre of Game the huntsman seldom or never acts as harbourer; but stays with his pack till the hart or other beast is unharboured by the proper persons. Here the huntsman is supposed to have left his hounds with the berners, and to have unharboured the hart himself. The

frequently

lymer, after the unharbouring, was ~~perhaps~~ allowed to join in the pursuit when the pack came up to the huntsman. A blast of two moots was the signal for the berners to uncouple all the ratches, except the relays.

NOTE 19.—*Recheat.*

In French *rechater*, from French *chatier*, to punish or correct. Properly signifies to call the hounds *back* from a wrong scent—to set them right. It does not appear to have had a very definite meaning, for when they wished to call the hounds *to* them, they "recheated on the hounds." As in line 112, the huntsman hunts with the leading hounds, and recheats after (calls after) those which are coming; to get them up to the leading ones. Chater signifies to *steady the hounds*, for when they found, they

were accustomed *chater* (to correct) the hounds; that is, to settle them on the scent, and get their noses down. It was also used in the simple sense of "calling," as in line 104, he "ought *chater* (to call) the company." In the present instance the huntsman is with the lymer at a distance from the hounds, and wants to get them up. In line 128, *rechater* is used in its proper sense: nor was the recheat used merely to call *back* the hounds, in later ages; for recheats were many and various, and appear to have been the most favourite blowings. Thus we have "The double recheat," "Sir Hewit's recheat," "Recheat at the unkennelling of a fox," "Recheat at the rouseing of a buck," &c.

NOTE 20.—*The chase of Forloyng.*

We might pretty correctly construe this as "the chase of the length," or "the long chase." It signifies that some of the hounds have tailed; which is here the case, as the huntsman is a-head of some, and following others. It may also allude to the distance of the company from the pack. A hart is said "se forlonger," to run a length. The huntsman appears to have got some hounds up by his horn, and is still calling for others.

There is no

It does not give any description of the chase called "the perfect," but the term may be used in opposition to "the chase of forloyng," that is, when the pack run well together, "jostling in close array;" or (as Beckford elegantly expresses it) "like horses of the sun, all abreast."

NOTE 21.—~~*Harriers.*~~ *Gazehounds*

In French text *lefrers*, but now spelt *levriers*, construed in the dictionaries *grey hounds*.

Levrier is a hare-hound, from *lievre*, a hare; and as the hares were commonly coursed the word came to be used for grey-hound, or more properly gaze-hound. ~~It appears probable, from the following passage, that the hares were hunted by scent, and in that case *harrier* is the proper interpretation.~~ In Gaston they are hunted by ratches.

commonly

Harrier (in Johnson *harier*) has always signified a scenting hound used for hunting *hare;* and though some have doubted whether the word is derived from *hare*, taking it to be from French *harier*, to *worry* or *torment*, it seems no more improbable than that *lefrer* should be derived from *lefre*, which no one doubts. Etymologists, who ought to be staunch line-hunters, are frequently found running riot, and incorrigibly given to skirting.

NOTE 22—*Watchers.*

In the text *establie*, which is properly a guard or garrison. This alludes to the custom of driving all the beasts and game of a wood to some particular spot where the owner of the forest or wood was stationed with his friends, in order to enjoy much sport with little labour. In the Maystre of Game there is a lengthy description of a royal hunting party of this kind, which account is printed in Strutt's "Sports," and several other works.

NOTE 23.—*Chase.*

Here signifies the forest or wood. There is no passage in this treatise from which we can infer the number of hounds which it was customary to take out for hunting the hart or other animals. From the plates of works on hunting, published about 1680 or 1700, both in France and England, we may conclude that their packs at that time taken into the field did not exceed eight or nine couple of hounds; and probably at the time of Twici did not much exceed that. It does not appear from Twici's treatise, that he followed the system which was afterwards pursued in England of letting off part of the pack first, and then, according to the huntsman's horn, letting off a few more, and so on till the whole pack were in chase together. It is however probable that he did so, as in the Maystre of Game the berners and relays are frequently mentioned; and the custom certainly continued to the 17th century. In Gaston the pack commonly consists of five or six couples.

NOTE 24.—*Boundary.*

This passage does not signify that Twici recalled his gaze-hounds from the pursuit of a beast which had broken out of the line of beaters and archers, unless for any cause it was unlikely that the dogs could overtake it. See Note 19 on *recheat.*

NOTE 25.—*Follow that chace.*

Here signifies—allow of that way of hunting, and follow it.

NOTE 26.—*Hunted up.*

This alludes to the sort of beast. The difference between the terms *hunted up,* and *chased,* is given in Note 5. Twici says he will follow that way of hunting for beasts either hunted up or chased, i. e. for all beasts of Venary, as they are included under one or other of these two terms. This was a battue or slaughter day, which could only take place in large and well stocked preserves.

NOTE 27.—*Stroke.*

Often used for "blow the horn;" thus in the hunting music there are "The stroakes to call ye company to ye field;" "The stroakes for ye terriers "when ye fox is earthed," &c.

NOTE 28.—*Skin.*

See Note 8, on *torn out of their skin.* Twici applies the term *escorchez* (flayed) to all the beasts that bear leather, which are, according to Note 8, the hart, boar, buck, and roebuck. The term *flayed* is only proper of the hart, and *skinned* of the buck and roebuck.

NOTE 29.—*Forward, Sir, Forward.*

A very common hunting cry at the present day, but generally contracted into "Forrard! forrard!" in the text it is, "avaunt, sire, avaunt." Similarly now, "Avoy! avoy!" used to call hounds out of cover; but perhaps this is a corruption of Away!

NOTE 30.—*Swef.*

These cries are intended to check the hounds, and prevent their running riot.

Hou! answers nearly to *Toho!* which however is now used only to shooting dogs. *Swef*, more correctly spelt *sueif*, from Latin, *swavis*, here signifies *gently* or *softly*.

The cries in the old English translation are more numerous than in the French, and are all in French; which is also the case in the "Maystre of Game:" "Book of St. Albans;" and "Treatise on Hawking," &c. of 1586.

NOTE 31.—*Short tail.*

Similarly as a certain master of fox-hounds, in the East of England, frequently cries on hearing the first whimper in covert—"Hark to Melody "—now for the discovery of the long tailed animal!"

NOTE 32.—*Shaho!*

It is not easy to perceive why *shahou* is shorter than *shaho*. This word has descended to us in the word *soho!* used in hare hunting and coursing. The word occurs frequently in the three books mentioned in Note 30.

In the Book of St. Albans.....

"A couples sa arere so how such is the playe:
"And So how as moche is as Sa how to saye.
"But for So how is short in speche when it is brought;
"Therefore saye we So how but Sa how saye we nought."

In the book of 1586.....

"All maner of beastes whatsoever chased be,
"Have one manner of woord soho I tell thee.
"To fulfill or unfill all maner of chase,
"The hunter in his mouth that word hase."

NOTE 33.—*Prize.*—See Notes 17 and 18.

NOTE 34.—*Kitchen.*

A very diminutive portion was left for cooking. In more modern treatises we are told, when the hare is taken, to skin her, and take out the gall and the lights, for either of those will make the dogs sick. Bread is then to be dipped in the blood, and distributed among the hounds, and sometimes the flesh of the hare may be given, but the bread is by no means to be omitted, for the flesh alone "of a hare will make dogs heart-sick, and "to say truth, 'tis not good for man, being dry and hard of digestion, "breeding melancholy blood." This sentence is erroneously stopped in the French,—"Les Coustez et les espaules, e le cool, e la teste, e la loigne "demorra a la quisine" instead of. . . . . "e la teste ; e la loigne demorra "a la quisine." In the old English, ". . . . that is the syde, the shuldres, the nekke, and the hed, and the loyne shall to kechone;" which is more intelligible, though the semicolon is wanting.

NOTE 35.—*Undone.*

To *undo* was the proper term for cutting open a deer, but is here used for cutting it to pieces; which operation was properly termed *breaking up:* carving a joint of venison at dinner was called *breking;* as in Wynken de Wordes "Booke of Kervinge," "Breke that dere—unbrace that mallard," &c. A huntsman is now said to *break up* his fox, when he cuts off the head and brush and gives the carcase to the hounds. When Twici says the hart is to be undone as another beast, he probably means by the same persons and at the same time: at all events he cannot mean in the same way, as the hare, according to line 24, is cased and not flayed, the boar (line 171) is undone without being stripped, and the roebuck is taken to the kitchen entire. The roebuck therefore is an exception to the time also.

NOTE 36.—*Reason—Law of hunting.*

The huntsman had the hide, and the man who flayed the deer the head

and shoulders as perquisites. The huntsmen of early times, as well as their assistants, were in great measure paid by this means. By the Dimetian code of Welsh laws, the royal huntsman and his assistants are allowed to hunt on their own account from the calends of winter (Nov. 1) till the 9th of the same month. By the Venedotian code, the chief huntsman is to share the skins with the other huntsmen and the king, on the kalends of November (Nov. 1); and to receive two shares from the huntsman of covert hounds: he also claims the skin of an ox in winter for leashes, and of a cow in summer for boots.

This custom of allowing perquisites has descended to the present day, and park-keepers commonly claim the hide, head, horns, chine, and internal fat of all fallow deer. It was customary, till within a few years, for many huntsmen of foxhounds to skin the foxes in the field, and take the skin as their perquisite.

NOTE 37.—*Quarry.*

The hounds' reward was called the *quyrreye*, because eaten on the hide (*sur le quir*). There is a misconstrue in the old English at this place. It is there said, that "the houndes shal be rewardid with the nekke and with "the bewellis, with the fee, and thei shall be etyn *undir* the skin, and "therefore it is clepid the quarre." *Sur* is construed *under*, instead of *on*. We have these various forms of the word—*souz*, line 48, 96; *sus*, line 97; *sur*, line 158, 175; and *sour*, line 160. In Roquefort's Dictionary *sus* signifies both *sur* and *dessous* (*on* and *under*); but it is evident from the context in Twici, that in none of these cases the word signifies *under*. Not to mention the absurdity of supposing that a pack of hounds could eat their reward *under* a hart's hide, there is the evidence of other treatises against it, besides paintings. *Curee* is the present French term for the hounds' reward, which is derived from *quyrreye*. If it be argued that *sur* in the text signifies *under*, how are the head, heart, tail, and gullet to be carried (*sour*) under the fork?

In the 16th and 17th centuries, the portion of the spoil given to the hounds was called *the reward*, but the game which a hawk caught was called the *quarry;* and the word came to mean the game at which a hawk was flown, whether it was taken or not.

As the boar was not stripped, according to Twici, the portion of it given to the hounds could not be eaten on the skin, and therefore could not be called *quarry*. The French word for *upon* is spelt in the same manner here as in line 160, yet the old English version translates it in one instance *undir*, and in the other *on*.

I have a French etching, done about 1760, from a picture by Wouvermans, then in the possession of the Duke of Orleans, entitled "Retour de "chasse et curee." In this picture they have brought home a young hart and a hind entire, together with hares and other game: one man has taken the entrails out of the hart, and is proceeding to flay it: one of the berners is holding the entrails, with the liver and lights, on a forked stick, and the huntsman is blowing the mence; whilst the aged seygnour is sitting outside his mansion inspecting the game which lies before him, and the hounds baying at their reward. In this case the term quarry would be improper, as the hide is not yet flayed. Hounds, horses, falconers, berners, gentlemen and ladies fill up this interesting picture; and under a portico of the house is a table preparing for supper.

As mentioned in Note 35, Twici broke up his hart in the field.

In the French text, the head is to be carried to the lord, and the *heart*, and the tail, and the gullet on a fork; but in the old English, "the hed "shal be brout hom to the lord, and the *skyn;* the nex, the gargilon, "above the tayle, forched on the right honde." Here they have mistaken *queor* the heart, for *qyr* or *quir*, the skin or hide. The huntsman is already possessed of the hide, and in no instance is *quir*, the hide, varied into *quoer* or *queor*. In line 180, the heart is spelt *qoer*.

In the French, the *menee* (hark forward) is to be blown at the hall door for the hart, and the *prize* for the buck; but in the old English, the *pryse* is to be blown for both.

NOTE 38.—*Globular masses.*

In French, *engleymes*. It was an essential point in hunting lore to know what kind of hart it was, of which they found the fewmets, or whether it was a hind; and how fresh they were.

When the huntsman, or his assistant, went his ring-walks in the morning with his lyner, to find exactly where the hart was harboured, the fewmets found in his way were carefully examined, and carried to the meet in his horn stopped with grass. It does not appear that the English were ever so precise in the names for the different kinds of ordure of the hart as the French. In the "Maystre" we have "fumes plat, fourmes, engleymed, or "pressed," &c. In Traite de Venerie, and probably to the present day in France, the fewmets were divided into fumees en bouzars,—en plateau,—en torches,—fumees martellées, and fumees aiguillonées. It is impossible, without plates, to describe the different characteristics of harts' fewmets at different times of the year; nor is it at all necessary for the present purpose. Little attention was paid to their character, except in the seasons of hart and hind; that is, from the Nativity of St. John the Baptist (June 24) to Candlemas (Feb. 2). They are generally in large crotels (in French, *gleymes*, which I have translated globular masses), but differ in solidity and colour. In June they are soft, but harder towards August, and if disturbed or hurt, especially at fraying time (about the end of July), they are dry and pointed. From this time of year to the end of the season, Twici gives us the description of them. The fewmets of the hinds are smaller than those of the harts, but sometimes may be mistaken for those of a hart of ten. In June they are a number of great croteys joined together. In July they are longer and harder, and so they continue through August. They never exactly resemble those of the harts, but are commonly, in

character, three weeks or a month behind them; that is, what the hart casts in June, the hind will cast in July, only smaller.

NOTE 39.—*Hide on.*

Here *defet* is used in the correct sense, namely, for the opening the boar, and taking out the entrails and those parts which were to be given to the hounds; without breaking up the carcase. A fire was made in the field to broil the bowels, which when cooked were mixed with bread brought for the purpose, and given to the pack. Gaston de Foix gives the same directions, and calls the reward *fouail*, because cooked on the fire.

NOTE 40.—*Reward.*—See Note 37, on *quarry.*

NOTE 41.—*Kidneys.*

In French *perles*, from their being round. The excrescences at the root of a deer's horn were also called *perles*, or collectively *le perlure*. The fillet in France is not the upper part of the thigh, as with us, but is the fleshy part along the spine, answering to part of our loin. The part of the animal here called fillet we include in a haunch. Twici divides the boar into head, neck, chine (cut into four pieces), two shoulders, two rib pieces, two fillets, and two haunches, besides four legs (here only the bony portions below the hocks and knees), heart, lights, and kidneys. When cut up, the huntsman is to have thirty slices, besides the two first-mentioned from the thighs. *Apparaille* here means *dressed*, in the keeper's and butcher's sense, but not in the cook's.

NOTE 42.—*Sounder of pigs.*

That is—Of how many kinds of beasts do we call a company, a *herd?* We call a company of harts, or hinds, or bucks, or does a *herd;* but we call a company of roes a *bevy;* and a company of pigs a *sounder*. See Note 13.

Here is another error of transcript in the French text. It runs thus—"De Cerfs et de Bises, o Deyms, e Deymes, Beorie, des Chevereaus, "Soundre dez porcs;" instead of what is evidently the proper mode—"De Cerfs et de Bises; o Deyms, e Deymes. Beorie des Chevereaus. "Soundre dez Porcs." In the old English it is very clear. "How many "herdes be there of bestes of venery? Sire of hertis, of bisses, of bukkes, "and of doos. A sounder of wylde swyne. A bevy of roos."

Bevy was also used in sporting language for a company of quails, or of ladies; and in this latter sense is used by Spenser, Milton, and Pope. Johnson derives it from Italian *beva;* which however does not appear in the Italian dictionaries. The word in Twici is spelt *beorie,* but in all the other treatises *bevy.* I find no trace of this word in the dictionaries; and it is probably corrupted from *belveir* or *belvue, a good show;* as "fall of "woodcocks," "rag of colts," &c. A bevy was not less than six roe deer.

Sounder appears to be from Saxon *sunder,* old German *sonder, separated;* meaning a division of swine separated from other swine, and taken collectively. In Roquefort *soure* is *a company of swine.* When two or more wild boars were together, they were called collectively *a singular* (see Note 13): which word is either from French *singulier, separated,* and properly *single;* or from French *sengler,* a *boar,* Italian *cinghiale.*

NOTE 43.—*Before the hounds.*

This passage alludes to the difference of terms used for hunting or finding different animals. In Note 5, the beasts which are said to be chased are distinguished from those which are hunted up; and the difference of those terms explained. The roe-deer is included under the latter class, as to the manner of its dislodgment, which is by the ratches. Here we have the correct term: the roe-deer is said to *cross* the hounds when dislodged; or perhaps the hounds were said to cross a roe-deer when they dislodged it. In Note 6 are the terms for the lodgment and dislodgment of

beasts of venary: where *rouze* is applied to the buck and doe, *find* is the term for the roe deer.

In the old English version, *aquylees* is construed *gadered*, which is certainly one sense, but not the sense required. I do not find the roe-deer called *knyghtes* in any other treatise: one might accuse the translator of confounding *cheveraus* with *chevaliers*.

NOTE 44.—*To the kitchen.*

It appears that the roebuck when taken is not to be skinned nor broken up in the field, but carried directly to the house. The hounds are not to have the entrails, as of the hart, buck, and boar, but only the feet; and the cooks are to have the hide as a perquisite. The French is not stopped properly: It ought to be "....peez ; e le peaul...." instead of "....peez e le...." In the old English, the body is to be left for the kitchen.

NOTE 45.—*&c.*

The &c. at the end makes it probable that there was more in the original M.S. There are several parts in the old English which are not to be found in the French; and as the parts which are found in both are transposed in the English, those which it possesses more than the French, may perhaps belong properly to the end of the French treatise.

APPENDIX.

HOUNDS.

The dogs used in the chase are mentioned in Note 7. The outlines of hounds are taken from the coloured drawings in Gaston de Foix.

No. 1 is an *alaunt-veutrere*, black and white, with tan about the ears and eyes—some are nearly black. This kind of dog was swift, but could hunt by scent also; and in consequence of their ferocity were used for bears and boars, and were commonly muzzled when not at work. The Maystre says they are like greyhounds, except the head, which is great and short; that the best colour is white, with black spots about the ears; that they should have small eyes; and sharp, standing white ears; and the coloured drawing in Gaston agrees with this description.

In the reign of Henry VIII. the Lord Dacre Fynnys bore on his standard a *wolf-dog*, or *alant, argent;* with spiked collar, chain, and log, *or;* and the same as dexter supporter (Exc. Hist. 322). In late peerages Lord Dacre's supporter is erroneously stated to be a *wolf*.

In Nichols's Royal Wills, p. 157, John of Gaunt bequeaths to his "treschere filtz Henry duc de Herford counte de Derby"—"mon grant

"lit de drap d'or, le champ piers overez des arbres d'or, et juxte cheseun "arbre un *alant blank* liez a mesme l'arbre;" and Chaucer, in the Knight's Tale, where he describes Palamon's companion, "Ligurge himself, the great King of Trace," says—

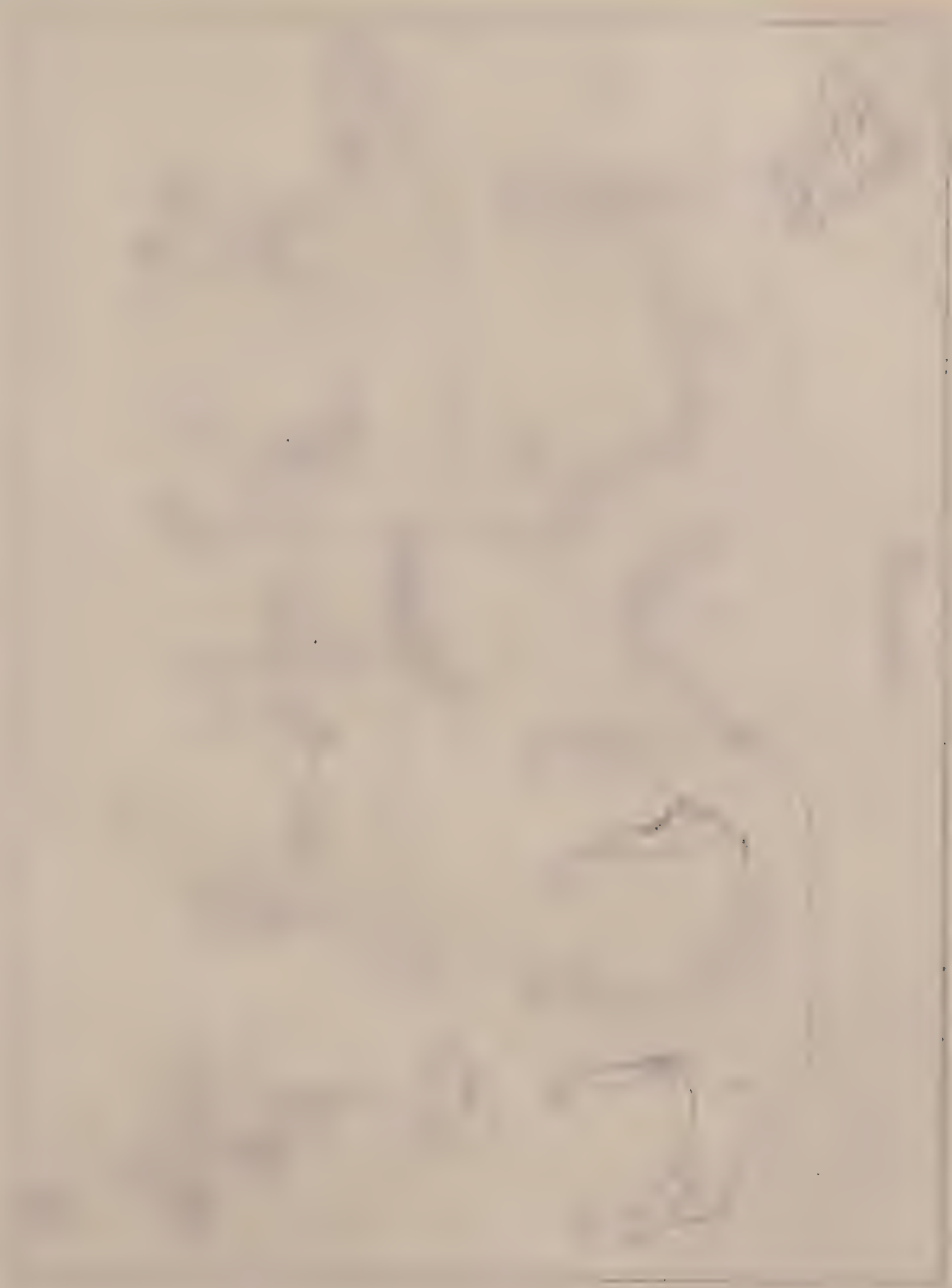
"About his chace there went white allaundes
"Twentie and mo, as great as any stere,
"To hunten at the lion, or at the wild bere
"And followed him with mosell fast ybounde
"Colers of gold and torrettes yfiled round."

(Speght's edition, 1602, fol. 7. a.)

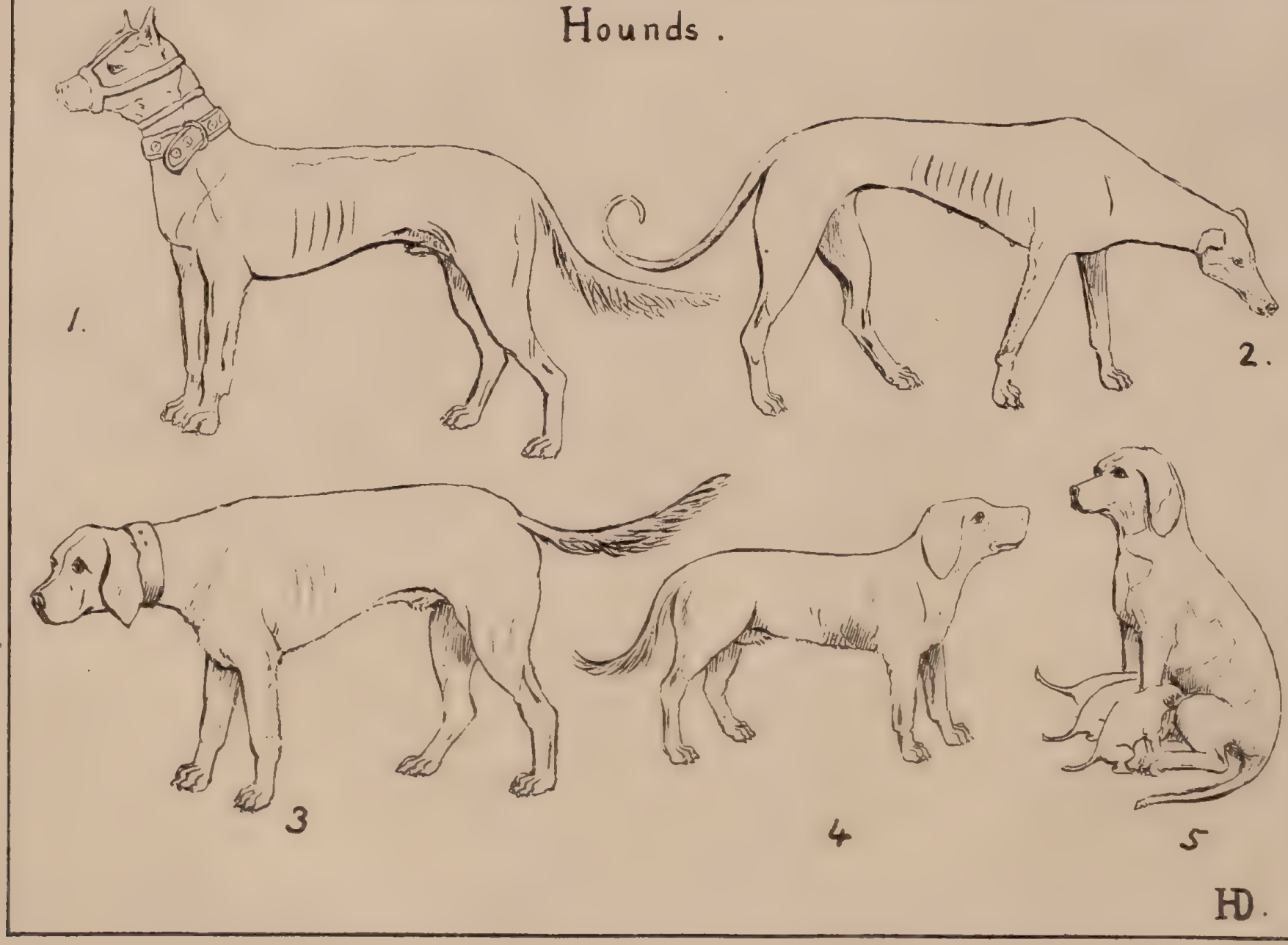
No. 2 is a *gazehound*, of which breed various coloured dogs are given in Gaston, though this breed soon obtained in England the name of *greyhounds;* and as they were commonly used for pursuing the hare, their Anglo-Latin name was *leporarii;* and the French one *levriers*. Several are depicted in collars; and in the Welsh laws, all greyhounds without collars lose their privileges. The wolf and boar-hounds in Sneyders's pictures have collars, and go to the meet in couples.

This kind of dog is borne by many families either as a charge, crest, or supporter.

No. 3, a *lymer*. This dog, in Gaston, is generally represented as a heavy, smooth, black-and-tan hound, with broad head, deep flews, long hanging ears, and feathered stern, standing about 27 inches high; resembling a bloodhound or large southern-hound. Some lymers are white, but all are of the same build. Du Fouilloux states, as his opinion, and that of Gaston, that the white hounds came from Barbary; and in many points they shew traces of the Spanish pointer blood, which may also have been brought from Africa into Spain. The Maystre of Game speaks of large hounds from Basco and Spain.



Hounds.



A lymer, whilst in the lyam, hunting only a drag, would perhaps not give tongue; but Du Fouilloux mentions its doing so when the hart was unharboured, after which it was frequently slipped to join the pack.

In the drawings of Gaston, the lymers are of a different breed from the hounds of the pack; in Du Fouilloux, on the contrary, they are of the same breed, and he divides hounds into white, tan, grey, and black, not describing either alaunts or gazehounds: and if we may judge from the woodcuts, his hounds differed little in height or form; all more resembling the lymers than the braches of Gaston. Du Fouilloux incidentally mentions *mastins* as used for the boar; and in the plate of the chace of the hare with scenting hounds, one *gazehound* accompanies the huntsman.

Of this form was the old English *talbot*, which word is probably from the old French *talebot*, *a plunderer*. Two talbots *argent* are the armorial supporters of the Talbots, earls of Shrewsbury. Heraldic talbots are mostly *argent*, but occasionally of other tinctures.

Grosvenor, marquis of Westminster—crest a talbot statant *or*—supporters two talbots regardant *or*, collared *azure*.

Stanhope, earl of Chesterfield—sinister supporter a talbot *ermine*.

Metcalf, baronet—crest a talbot sejant *sable*, the dexter paw supporting an escutcheon *or*, charged with a hand issuant from clouds on sinister, and holding a pen all *proper*.

The breeds of lymers and talbots are lost in that of foxhounds.

Nos. 4 and 5 are *braches*, which dog in Gaston is mostly black-and-tan, built like a beagle or southern hound; standing about 17 or 18 inches in

height. Some are white, and others blue-mottle, but all of the same size and form; and all smaller than the lymers. The words *brache* and *ratche* were always applied to the hounds which formed the pack, which of course differed somewhat in breed according to places and times. The word *ratche* is not found in French or in Anglo-Latin, but *brache, braccon, bracet* are common in the former, and *bracketus, braketus, brachetus* in the latter.

Ratche or *rache* is used in the Maystre of Game, the book of St. Albans, the treatise on Hawking, &c. 1586, and Promptorius parvulorum (see Note 7). *Brache* or *brack* is found in several English works.

Although the braches were used for hunting hare, yet *leporarius*, as before stated, never signified a *brache*, but a *gazehound;* and the former are generally mentioned in larger numbers than the latter, as in the deed of Henry II. quoted in Note 7, and in the quotation below.

This breed of dog is not borne by either of the names by any family.

The braches were sometimes called *rennyng-hounds*, as in the issue roll of 25 Hen. VI. Nov. 22, "To Richard Strykelande, for the office of "Master of the hounds called heireres (harriers), and to others accustomed "to be yearly paid in the said office, viz. for their wages, and for the keep "of one horse, 36 dogs, called rennyng-hounds, and 9 greyhounds, paid "out of the issues and profits of the counties of Bedford and Bucks, &c."

The Maystre tells us that the best colour for rennyng-hounds was brown-tawny, and his description agrees with the southern-hound, a breed now very scarce.

The brache represented at Forster's booth resembles those in Gaston, but is apparently a larger hound (see description of Pl. vii. of Costume).

In the Low countries, *brach* was the same kind of dog at a much later period, as in the "Beschryvinge der stad Dordrecht," 1677, the arms of Witt are given as "een groen veld beladen met een Haas, Hasewind, en "een Brach van eene groote alle van Zilver"—vert, a hare, gazehound, and brache of the same size, *argent*. In the engraving, the hare is in the dexter chief, the greyhound in sinister chief, and the brach in the middle base, all courant and bend-wise. The brach agrees with our brache, but it is remarkable that the greyhound is called *Hare scenter*.

This unsportsmanlike method of hunting by sight and scent together obtained to some extent in France and England (see cut from Royal M.S. 2. B. VII. in Pict. Hist. Eng.)

There are many entries in the records concerning the keep of hounds, by which it appears that the huntsmen of the 13th, 14th, and 15th centuries kept the hounds, and were allowed ½d. a day for each dog of all breeds, as in Wardrobe account of Edw. I. 28, there is a payment of £9. 3s. to the king's foxhunter, for the keep of twelve foxhounds at ½d. a day each.

By the Welsh laws, a covert-hound is worth, if trained, £1, and if not trained, six score pence.

King James I. had a breed of dogs called *slug-hounds*, which were probably bloodhounds, or the Scotch wolf-dog, as *slug* signifies *fierce* or *voracious*—see Pell records, 1606, Jac. I.

We have in Gaston and the Maystre full description of the kennel, and it appears that the latter has taken hints from the former. The lodging room is to be x fathoms long and v broad, with one door in front and one behind into a green court of the same size, facing the sun. It is to be

paved, and to have a fire-place in it and gutters. The bench and room are to be cleaned every day, and fresh straw brought in. There is to be a loft over the room, to prevent extremes of cold and heat, and a child is to live in the lodging-room to prevent quarrels. The hounds are to be walked out in grass fields two or three times during the day.

Manors were often held by serjaunties of hunting, or keeping hounds; thus (see Baker's Northamptonshire, vol. 1, p. 7) William Engaine holds Pightesly and Laxton, under William I. by the serjaunty of hunting wolves, foxes, and other vermin; and (p. 750) in the reign of Henry III. Humphrey de Monte held the manor of Whitfield by serjaunty of providing a brache *(braketum)* for the king, whenever he should come to the forest of Whittlebury to hunt hart, hind, buck, or doe.

COSTUME.

Down to the beginning of the last century the servants employed in the chase were generally on foot, both in France and England, whilst their masters rode, and hunted the hounds when the huntsman was not up.

In the establishments of Royalty and the nobility, the huntsmen were mounted. In "La chace dou cerf," a poem composed about 1250, and privately printed at Paris, 1840, by Jerome Baron Pichon, of Brevannes, the huntsman goes on foot to harbour the hart in the morning, making sewels on his retreat, and after making his report to his master, sends on the vallets with the pack and relays; mounts his horse, taking his lymer

Pl: I.

13th century.

HD

with him, and accompanies his master to the outskirts of the cover. Here he dismounts, enters the cover with his lymer, unharbours the hart, lays the pack on, and remounts.

Gaston and Du Fouilloux recommend the same method of proceeding.

The Maystre of Game speaks of the huntsman running or leaping on horseback, *according to his estate*, when the hart was unharboured: whereby we may infer that he being Royal huntsman was allowed a horse—his whippers-in and berners running.—See an entry in chapter on "Hounds," where the king allows his huntsman for the keep of *one* horse, &c.

The costume of the servants altered but little during a long period of years, but the upper classes appear to have ridden in their common dress, which changed according to the fashion of the times. The costume of the horsemen in Gaston de Foix are of the most costly and gorgeous kind.

The outlines which accompany this chapter exemplify the costume of the huntsmen, berners, and varlets (or vallets) from the 13th to the 17th century—for the Saxon and Norman hunting costume see Pictorial History of England; Bayeux tapestry, published by R. A. S.; Strutt's Sports; &c.

When we consider the great proportion of covert to open field hunting in the 13th century, we cannot admire the judgment of our ancestors at that period, in choosing long loose robes, as shewn in "Plate I, 13th "century." They wear close-fitting caps, probably of cloth, tied under the chin. The foremost, having a horn and no weapon, may be supposed to be the huntsman. The horn is slung by one ring only. As those were the days of pot-hunting, the sportsmen usually carried spears or other weapons to finish the matter as soon as possible, having an eye to dinner.

"Dress & habits"

The apparatus for killing by hand decreased as the packs grew more effective and murderous. This sketch is taken from Strutt's ~~sports~~, 4to ed.

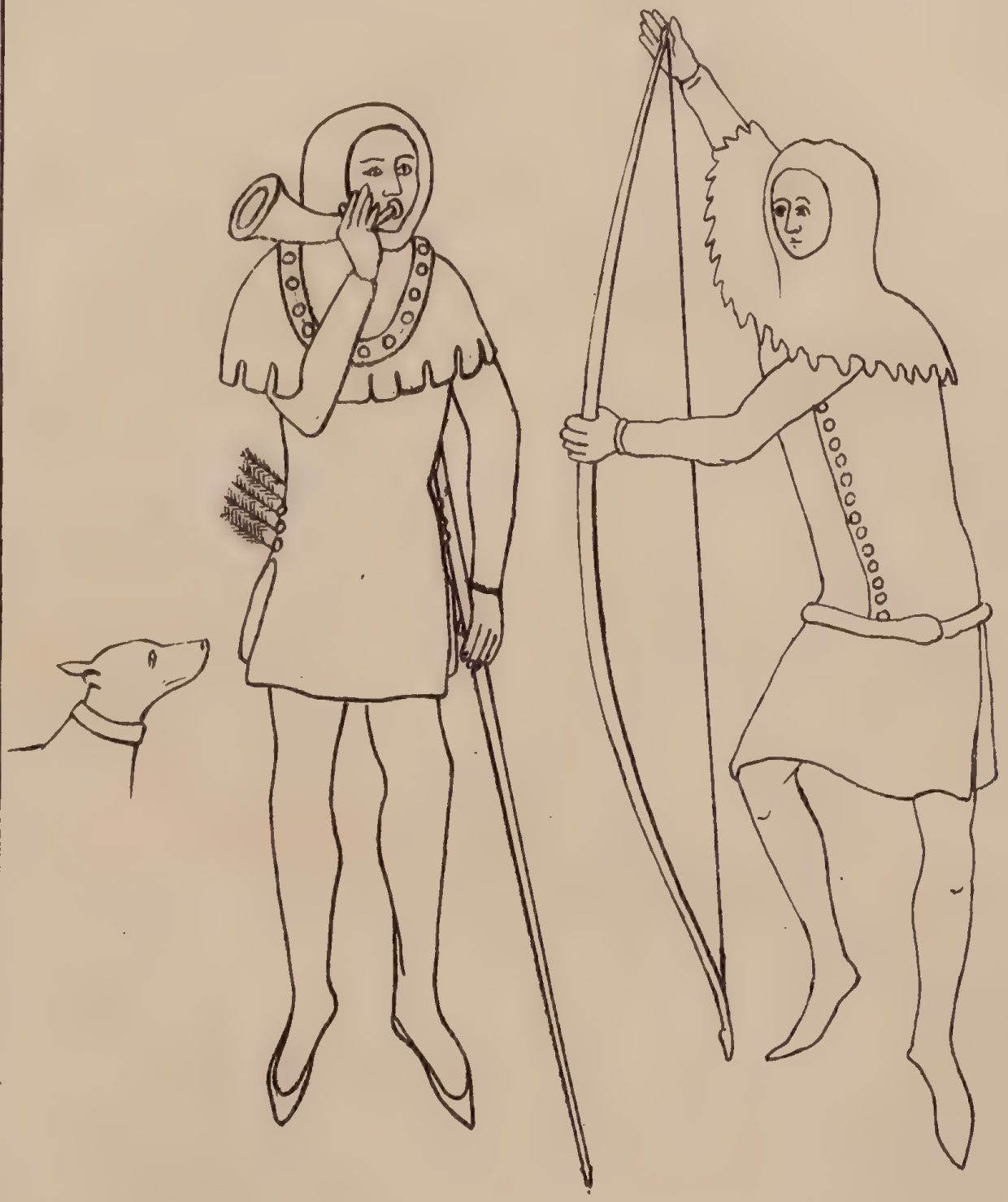
We find a great improvement in the 14th century. Plate II.—These figures are taken from the representation in Stothard's monumental effigies of the fresco painting, at the back of Sir Oliver Ingham's tomb, at Ingham, in Norfolk. Sir Oliver died in 1344. The figure on the left has a cape dagged at the edge, with hood or cowl attached to it, in shape like the original camail, both made of green material, probably cloth. This kind of cape and cowl in one is frequent in the illustrations of Gaston, mentioned below. The cowl was thrown back off the head when the wearer was running. His short frock-coat, or jupon, is of the same material, and open at the sides up to the hips, where a few brass buttons close the remaining part of the slit. The dresses of his legs are grey in the painting, and probably represent worsted trunk-hose. His shoes are extremely low, but they were fastened to the hose as seen in Gaston. The bawdrick of the horn is of red leather, studded with brass, but the way in which the horn was attached does not appear, nor does the sling of the quiver: and there must be an omission in the original or in Stothard. The other man, who is stringing his bow, has the same kind of cape and cowl, but differently dagged. His green coat is buttoned down the breast, but neither buttons nor slit appear below the waist, owing to the painting being much obliterated about this part of the body and legs. Round his waist is a brown leather belt for the quiver, buckled at the side.

A hound of the alaunt or gazehound breed, whose head and neck only are seen, having as usual the collar, accompanies them. The left hand figure is about 1 foot 3 inches, and the other one 2 feet in the fresco.

The M.S. of Gaston de Foix, or Foys, in the collection of Sir Thomas Phillipps, Bart. (No. 10298), contains a number of illuminations, from

Pl: II.

14th century 1344.



HD

Pl: III.

14th century.

1

2

3

Gaston

HD.

which are copied three figures (Plate III.) to shew the similarity between the hunting costume of France and England in the 14th century. Phœbus wrote his treatise in 1387, and it is probable that this M.S. was illuminated in the 14th century, or shortly after its close.

In Gaston there is a great variety of costume amongst the noblesse; but amongst the servants only slight differences, except in the hoods and caps. In this plate, figure 1 having unharboured a buck, and laid on $4\frac{1}{2}$ couple of braches, has cast off the lymer, and coiled the lyam on his arm. A white scrip, probably of deer's hide, is attached to a black belt. The camail and stockings are red, the coat green, and the boots brown. No. 2 is a berner, dressed as the harbourer, except having no scrip, and red hose and boots joined. No. 3 is from another scene, and represents a harbourer on his walks in high wood. His cowl, which is red, has a dagged appendage by way of ornament. The coat is green, hose red, and boots brown. Very few of the boots appear to have had laces or fastenings, so that they must have been of elastic leather.

The lymer is white, and has a red collar.

Twici probably wore a costume like the last plate or this one: and we may judge of his wages by this entry in the wardrobe accounts of Edward I. in which the king's foxhunter, and his two lads, are each allowed 2d. a day for hunting wages, and $\frac{1}{2}$d. a day for the keep of each of their 12 foxhounds.

At Newland, in Gloucestershire, N.E. of the church, lies the effigy of Junkin Wyrall, a forester of the 15th century (see Plates IV. V.), which is probably the only effigy in hunting costume in the kingdom. The family of Wyrall was descended from Matthew, high Sheriff for Co. Gloucester, 1259-60-61; and, according to a M.S. in the possession (1836) of a

descendant of the family, enjoyed certain privileges in the royal forest of Dean. It became extinct in the last century. The name is supposed, by an able Welsh scholar, to be compounded of *gwr*, a man, or *wyr*, men, and *allt*, a wood; i. e. woodman or forester: and it will be observed, that on the tomb the name is not "De Wyrhall," but "Wyrall."

In Atkyns' Hist. Co. Glouc., and in the preface to Mr. Ducarel's poem "De Wyrhall," this tomb is mentioned; but the inscription in both very incorrect. In the Antiquarian Repertory is a small engraving of it, and the inscription given is correct, except the word *Synt lauroc*, which is construed *September*.

The date on the tomb is partly obliterated, but may fairly be inferred from a rude date on the top of the slab, probably cut when the other one was entirely visible. In addition to this, according to deeds quoted in the M.S. before-mentioned, John Wyrall was the head of the family in 1436; and in 1467, another John Wyrall is mentioned as the successor of Junkin. Atkyns, in the pedigree, states that John, the predecessor of Junkin, died in Hen. VI. and that Junkin was alive in 7 Ed. IV. (1466), but his authority is not given; and in his account of the effigy, he gives 1457 as the date of Junkin's death.

The supplied parts of the inscription are dotted in the plate. The VIII day (i. e. the octave) of St. Lawrence is Aug. 18.

"Forester of fee" signifies that Junkin, and all the heads of the house of Wyrall, had a perpetual right of venary in that forest, rendering for the said right perpetual service, and acknowledging superiority to the crown; and paying to the crown a certain fee-farm or rent for the same.—For the oaths and duties of foresters, see Manwood's forest laws.

Plate IV.

15th century

descendant [illegible] in [illegible] Devon [illegible]. The name is supposed [illegible] [illegible] *wyr*, or *wyr*, men, [illegible] [illegible] observed that on [illegible] [illegible]."

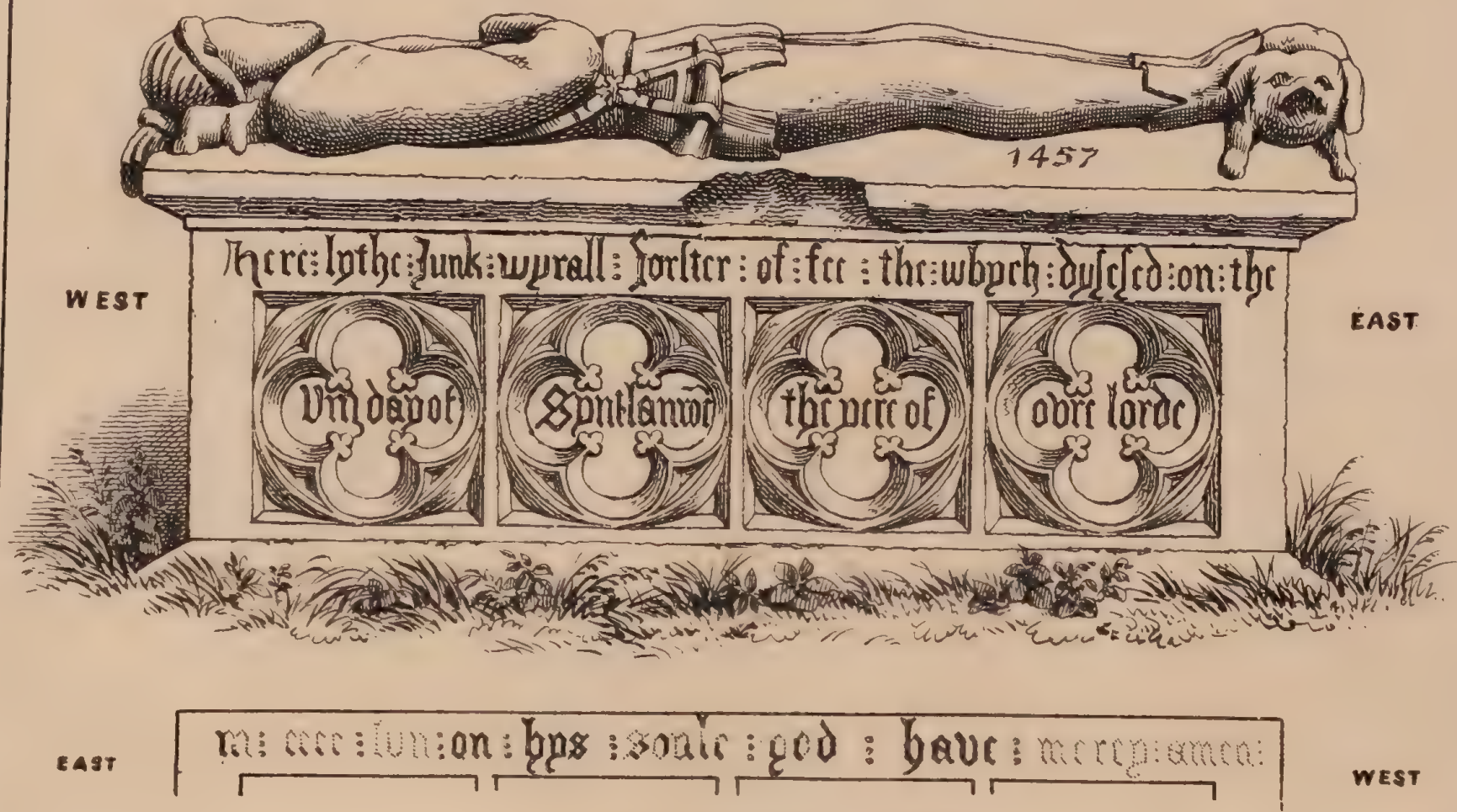
[illegible] Mr. Ducarel's poem [illegible] Wychall [illegible] mentioned, but the inscription in both very incorrect. In the Antiquarian Repertory is a small engraving of it, and the inscription given is correct, except [illegible] *Sept'* [illegible] is construed *September*.

The date on the tomb is partly obliterated, but [illegible] from a rude date on the [illegible] probably cut [illegible] was [illegible] this, according to deeds quoted in the MSS. [illegible] John Wyrall was the head of the family in 1436, and in 1467, another John Wyrall is mentioned as the successor of Jenkin. Atkyns, in the pedigree, states that John, the [illegible] in Hen. VI. and that Jenkin was [illegible] 7 [illegible] authority is not given; and in his account of [illegible] he gives 1457 as the date of Jenkin's death.

[illegible] of the [illegible] omitted in the plate. The VIII day (i. e. the octave) of St. Lawrence is Aug. 18.

Plate IV.

15th century



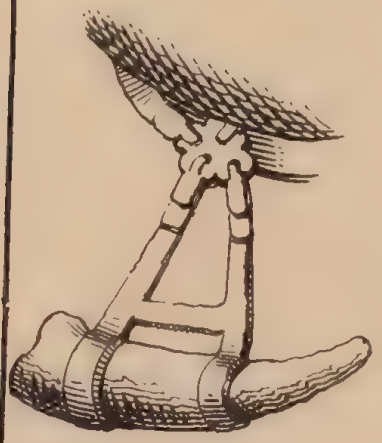
Scale 3 - 8ths to 6 inches

Drawn by H.D. 1841.

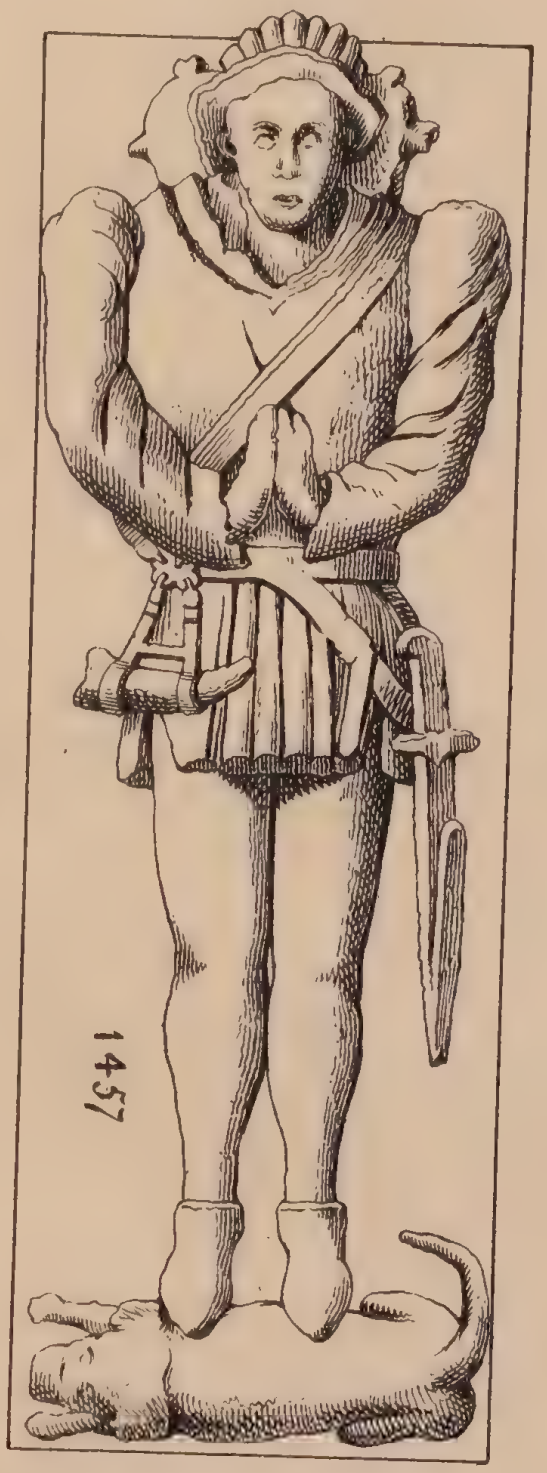
Mudeley, lith.

Plate V.

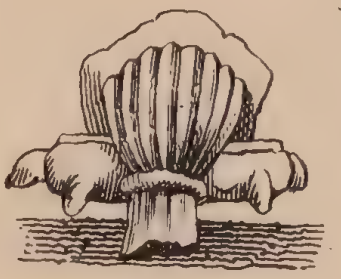
15th century



3 - 8ths to 6 inches



3 - 8ths to 6 inches.



3 - 8ths to 6 inches

Drawn by HD. 1841.

Pl: VI. 16th century 1587.
HD

The effigy [illegible] and coarsely executed [illegible]

[illegible]

He wears a [illegible] towards the top. A small portion of an inner garment appears under a loose frock [illegible] and a short skirt; which was put on over the head [illegible] the breast; and, like figure [illegible] Plate II. [illegible] in Plate III. trunk hose. [illegible] open at the ancle [illegible] the hanger, [illegible] scabbard [illegible] Highland [illegible]

[illegible] the huntsman to ground [illegible]

Plate VI. is copied, [illegible] of Waltham[illegible]. Besides this figure, [illegible] "portraitures" of [illegible], in the same costume, and his wife, each 18 inches high, with their children, and the following inscription:—"Here lyeth ye bodye of John [illegible] Park, [illegible] under ye right "hon[illegible] [illegible] "& M[illegible] [illegible] "lyving [illegible] "March [illegible] engraving [illegible]. Tradition says the [illegible] activity of [illegible] the park. [illegible] with [illegible]

Pl: VI. 16th century 1567.

The effigy is of red stone, ill proportioned and coarsely executed, lying on an altar tomb, with the feet to the East.

He wears a peculiar loose cap, folded in plaits and tied together towards the top. A small portion of an inner garment appears under a loose frock or jupon, with full sleeves, and a short skirt; which was put on over the head, as there is no opening down the breast; and, like figure 1, in Plate II. it is slit at the sides. He wears, like the men in Plate III. trunk hose, fitting closely to the legs, and low boots, which are here open at the ancles on the outside. The horn is of the usual shape, but small; and the hanger, or hunting sword, which is slung by a double strap, has a small scabbard for a knife attached to the larger, as in the Indian daggers and Highland dirks. In the issue roll of 10 Ric. II. there is a payment to a goldsmith for making a knife for the king to be used in the woods.

Junkin's feet rest on a brache, who has evidently run his huntsman to ground *dead*-beat.

Plate VI. is copied, full size, from part of a brass in the church of Walton-on-Thames. Besides this figure, there are the "portraictures" of Selwyn, in the same costume, and his wife, each 18 inches high, with their children, and the following inscription:—"Here lyeth y^{e} bodye of John "Selwyn gent keeper of her Ma^{tis} Parke of Otelande under y^{e} right "honorable Charles Howward Lord Admyrall of England his good Lord "& M$^{r.}$ who had issue by Susan his wyfe v sunes & vi daughters all "lyving at his death and departed out of this world the xxiith daye of "Marche Anno Domini 1587." In the Antiquarian Repertory is an engraving of this brass. Tradition says that Selwyn was remarkable for activity of body, and that on one occasion, when queen Elizabeth was in the park, at Oatlands, he leapt upon a hart, guided it up to the queen with his sword, and then killed it at her feet, as here represented.

He wears a low broad-brimmed hat; the frill of the period; a loose short frock, like those worn now by labourers in Kent, called *gabardines*, open a few inches down the breast; breeches; stockings; and high shoes. The horn is of the usual shape.

The figures in Plate VII. are drawn to scale, 1-8th the real size, from the parget work on the George Inn, at Forster's booth, Co. North.; dated 1637. These two figures are on opposite sides of the house. The man in front, with a spear, is leading by a chain a fox, which his greyhound has caught, whilst the dog is coursing a hare. The other man is blowing the mort at the capture of a hart by a brache. Their dress differs in the head-dress, the skirt of the coat, and the shoes. The arms of both are covered by sleeves belonging to an under garment, for the coat sleeves are cut off near the shoulder. Both these men have tippets; and, unlike any previously mentioned, wear leather gauntlets, or long gloves. The horn has no sling attached to it, and is unusually long and curved. The shoes of the front figure are joined to his hose: a sole is observable on one foot.

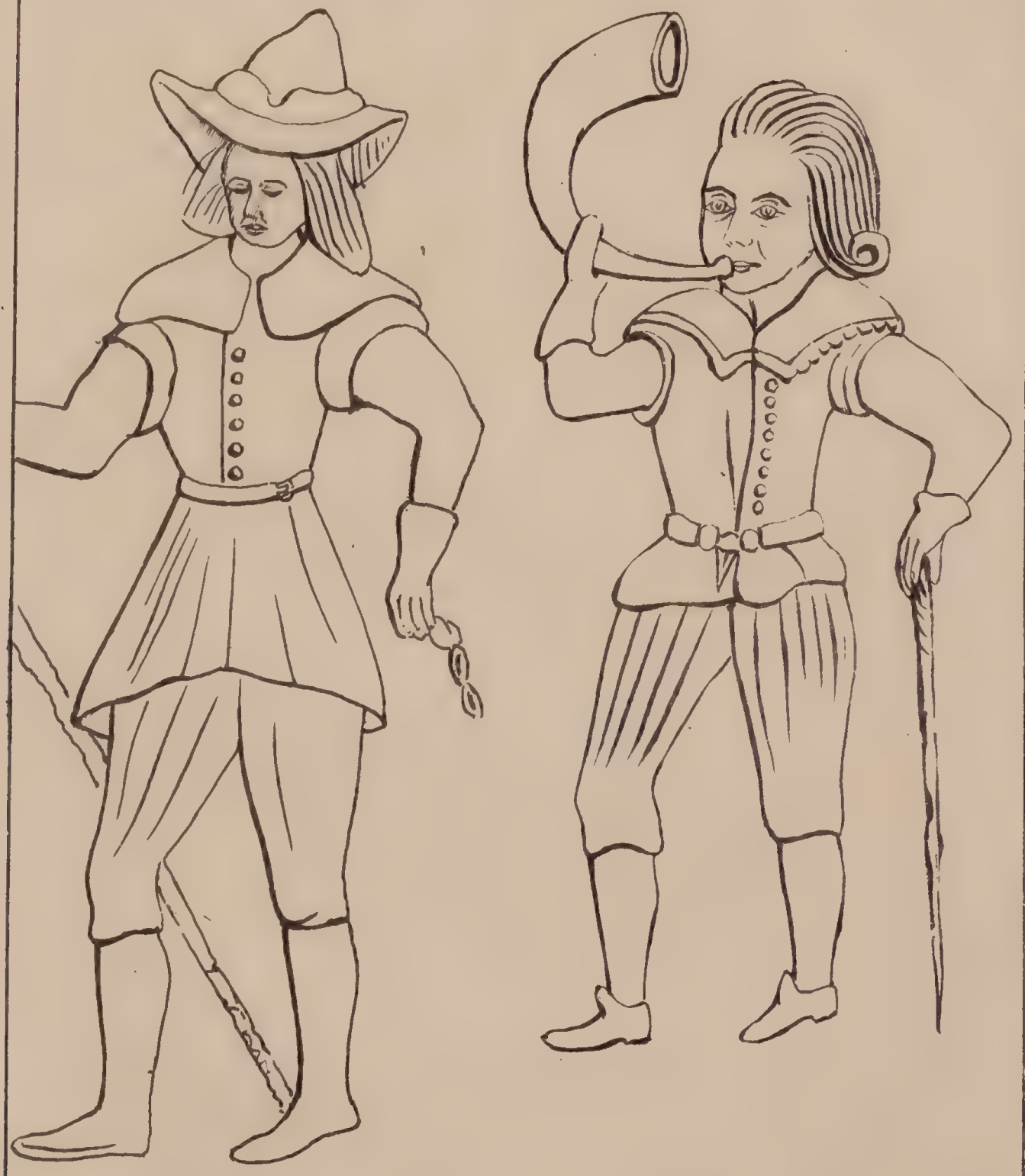
This place is within two or three miles of the ancient limits of Whittlewood, which is a royal forest, and we may infer from the sporting scenes on this house, and the name *For'ster's* (that is, *Forrester's*) *booth*, that it was a trysting place for the royal forest-hounds in the 16th and 17th centuries; and it still continues a hunting meet, though the five couples and a half of braches for chasing the hart, are superseded by two and twenty couples of Lord Southampton's fox-hounds.

He [illegible] low broad-[illegible] hat [illegible] the fall of the period, [illegible] [illegible] like those worn [illegible] in Kent, called *galligaskins* [illegible] a few inches down the [illegible] stockings; and high shoes. [illegible]

The figures [illegible] Plate [illegible] are drawn to scale, [illegible] real size, from the carved work on the [illegible] at Forster's booth, Co. Northt., dated 1637. These two figures are on opposite sides of the house. The man in front, with a spear, is leading by a chain a fox, which his greyhound has caught, whilst the dog is [illegible] mort at the capture of [illegible] head dress, the [illegible] for the [illegible] sleeves are cut off [illegible] the shoulders. Both these men have tippets, and, unlike any previously mentioned, wear leather gauntlets, or long gloves. The horn has no sling attached to it, and is unusually long and curved. The shoes of the front figure are joined to his hose [illegible]

[illegible] Whittle[illegible] [illegible] from the sporting scenes [illegible] *Forster's* (that is, *Forrester's*) *booth*, that it was a trysting place for the royal foresters [illegible] in the 16th and 17th [illegible]

Pl: VII. 17th century, 1637.



HD

HUNTING HORNS.

The shape and compass of the different kinds of horns are given briefly in Note 18, page 41.

The word *bugle* has come to signify a kind of trumpet, but it is derived from old German *bugel, a thing curved, a circle,* and was no doubt originally joined with *horn,* as *bugle-horn, a curve-horn,* alluding to the shape of the early hunting horns. Spenser, in the Fairy queen, has—

"Then took that squire an *horny bugle* small."

Horn is also erroneously applied to metal instruments, more correctly termed trumpets; but down to the middle of the 17th century, nearly all hunting horns were really formed from those of animals. For the most part they were about one foot six inches long, but many of them were as much as two feet in length; often elaborately carved; with silver ferrules, rings, and mouth-pieces; and some, by means of a stopper, were made to answer the purpose of drinking and hunting horns, as the Pewsey horn, engraved and described in the Archœologia, vols. III. and XII.; and in vols. I. III. V. several horns for hunting and drinking are mentioned; some being also horns of tenure.

I have the ferrule of the head of a hunting horn, two inches in diameter, found with Roman remains in Aubury camp, near Redbourn, on the Watling-street; which is of copper, enamelled, ornamented with an engraved pattern of flowers; and has attached to it, close to the suspending ring, a small whistle, also of copper.

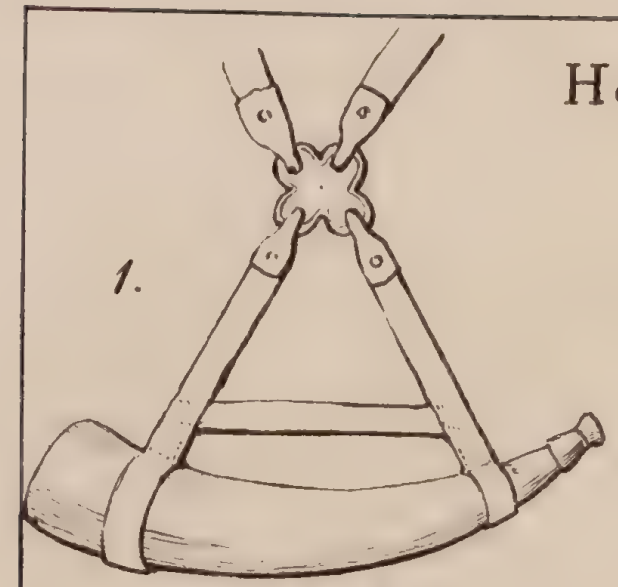
By the Venedotian code of Welsh laws, the horn for the king's huntsman is to be of buffalo, and its value is fixed at £1.—The following entry in the Issue roll of 10 Ric. II. (1386), shews that considerable sums of money were sometimes spent by the rich on this implement of the chase: "5 July. To the Lord the king in his chamber by the hands of John "Bottesham, of London, goldsmith, for a knife to be used in the woods, "and a horn ornamented with gold, weighing 16 oz. less one drachm of "gold, made by him for the Lord the king for his hunting horn, in the "summer season, this 9th year, together with the making thereof, and "tassels of green silk for the same, £25. 17s. 4d."

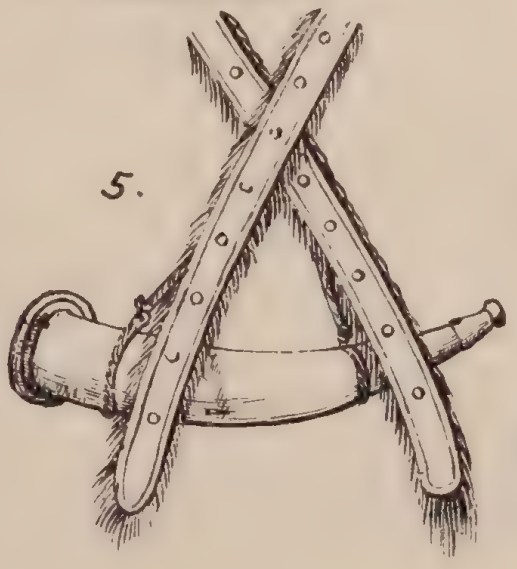
There exists in Buckinghamshire, at the outskirts of Whittlebury forest, a hunting horn made from that of an Ibex, bearing so late a date as 1692. It is 1 foot $11\frac{3}{4}$ inches long, and $2\frac{7}{8}$ inches wide at the larger end, straight, and annulated; having a long silver ferrule at each end, on the larger of which is engraved this inscription;—"Hoc cornu Venaticum Familiæ "Dayreliensi de Lillingstone-Dayrel in Com Bucks Dono dedit Johannes "Tucker Arm in usum Generosorum quos Anglice dicimus The Purlieu-"Hunters." It still remains in the same place and family; though, as modern enactments have annihilated the ancient rights of the family, it is now only a useless treasure.

Hunting horns were generally slung on the right side, by leather straps attached to two points on the inner side of the curve, the ends being looped round the horn, as seen in Plates IV. V. VI. of Costume, and Nos. 1, 4, 5, in plate of Horns. In No. 1, which is from the effigy of Wyrall, the straps immediately connected with the horn depend from a small quatrefoil plate of metal, to which are also fastened the two ends of the bawdrick.

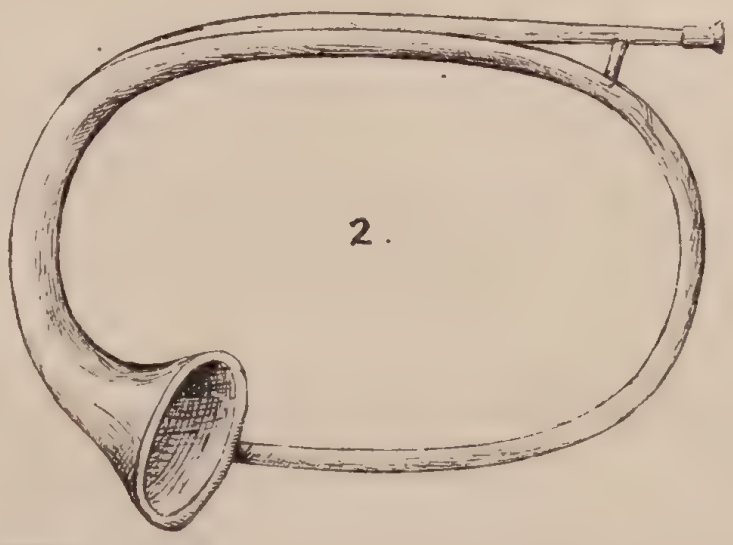
Occasionally the bawdrick itself was fastened to the horn, as No. 4; or the bawdrick had long ends crossing each other, with the real horn-sling

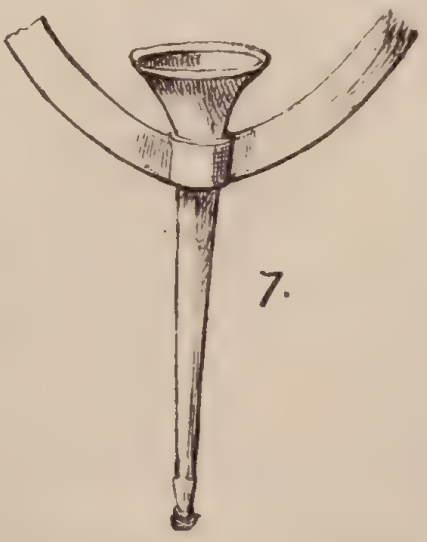
Horns.

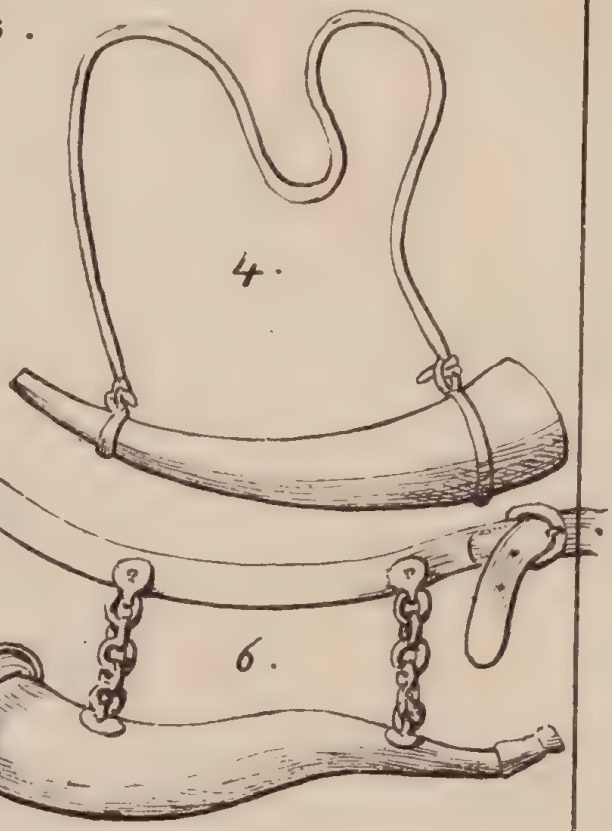

1.


5.

3.


2.


7.


4.

6.

HD.

underneath, dependent from their junction, as No. 5, which is taken from Gaston; or the horn depended from two points on the bawdrick, as in No. 6, where the chains are fastened to rings on the horn. Nos. 4 and 6 were more common in Germany.

In Hawkins's history of Music is figured a hunting bugle, copied from a work printed at Strasburg, 1536, where the leathern sling is rivetted to one side of the horn.

No. 3, as stated in Note 18, is the English metal horn of 17th and 18th centuries, and No. 7 shews the method of slinging the horn about the end of the 18th century, as in the plates of the Wood-pile day with the Pytchley, where Dick Knight carries his horn in that way, from a diagonal belt.

In the plates of Jaques du Fouilloux's work, first printed at Poictiers, 1561, many of the horns are of metal, and have a circular turn in the centre of the curve, which, if unrolled, would make the bugle about 3 feet 4 inches long. They are all slung as those in Plates IV. V. and VI. of Costume, and No. 1 in plate of Hunting-horns.

The "Maystre of Game" (1399-1413) gives directions "How an "hunter's horn should be dryve." He does not tell us the material, but at that time there were few, if any, metal horns. It is to be about two spans long (1 foot 6 inches), slightly curved, so that the lip of the great end, or head, and the flew, or mouth-piece, may rise three or four fingers-breadth (2 or 3 inches) above the centre—short side to be towards the bawdrick—as wide as possible at the head, and not too small at the flew—to be waxed with green wax, thick or thin, as sounds best; the benefit of which is not apparent.

HUNTING MUSIC.

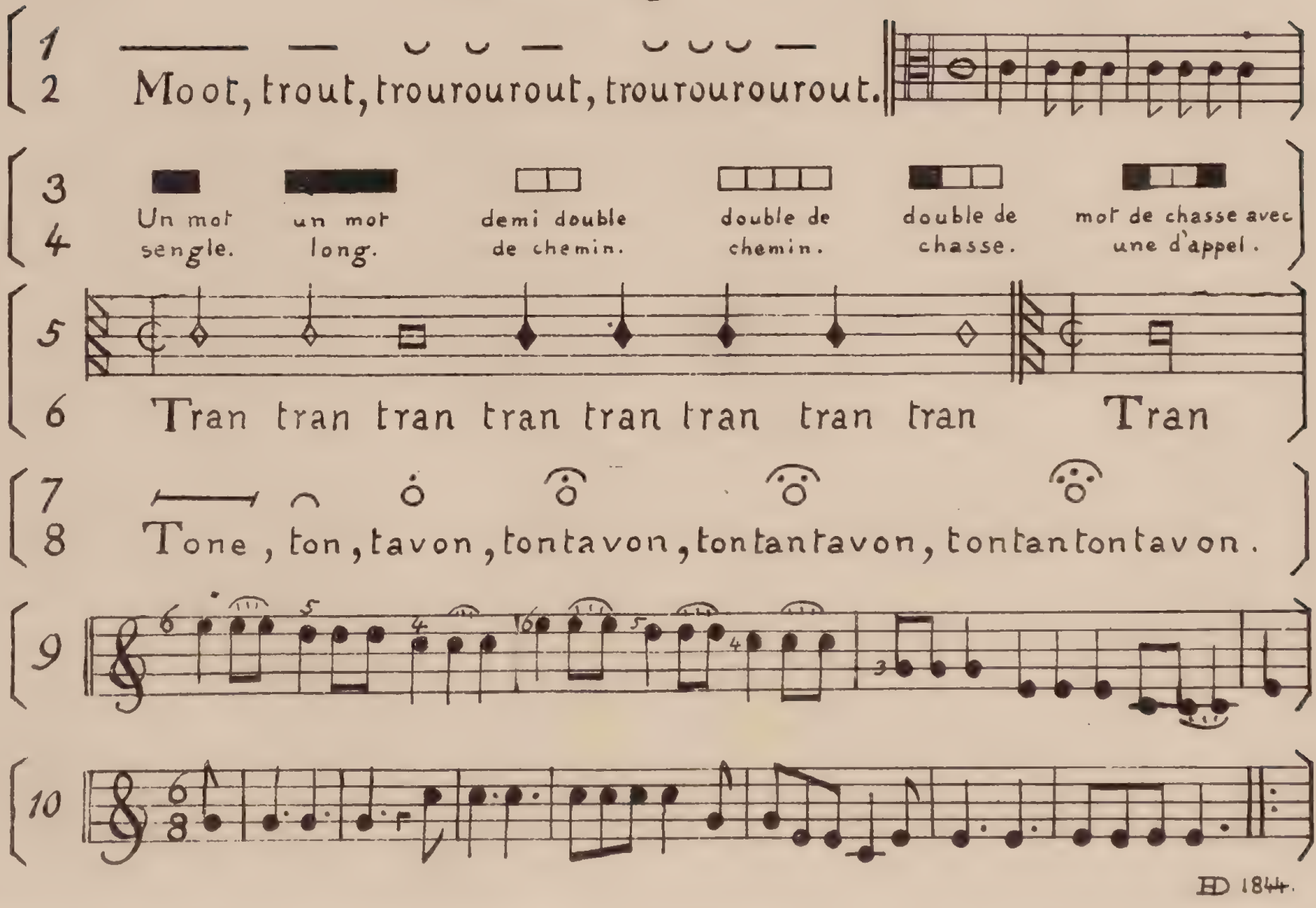
Most of the ancient writers on hunting give directions for blowing the horn and holloing, and some give the notes for the calls; but neither the notes, nor the words given in different works, agree with those in others.

No. 2, in plate of Hunting music, shews the way in which Twici writes the calls for the horn, and No. 1 shews the probable relative time of his notes in dactyls and spondees. The same is shewn on a five-line staff.

The blowings in the English version differ somewhat from those in the French, but are expressed in the same way, as are those in the Maystre of game. In these three treatises *moot* signifies a long note, unless otherwise expressed; probably as long as could be blown with one inspiration; and *trout, trourourout,* are shorter ones. This passage in the English version, compared with the corresponding passage in the French, shews the difference;—"Then he shall begynne to blowe a long mote, and afterward "ij short motes, in this manner, Trout, trout, and then trout tro ro rot, "begynnyng with a long mote;"—that is, having begun with a long note again, blow trout tro ro rot. In the French, the epithet "*long,*" and "*ij* "*short motes,*" are omitted, so that what is expressed in one, is understood in the other.

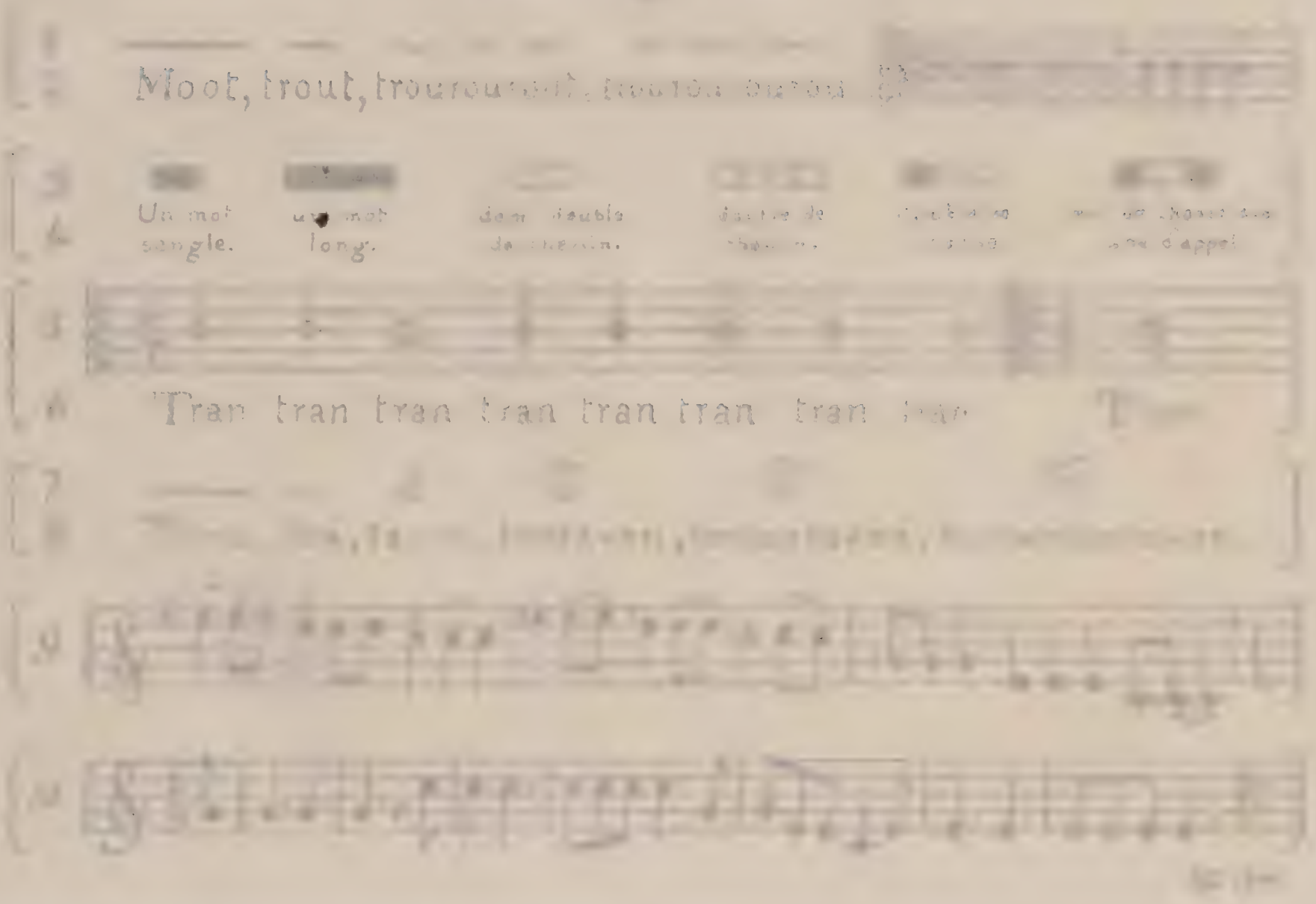
In the treatises written in France, *moot, mot,* or *mote* signifies any note, and is always preceded by an epithet.

Hunting Music.



ED 1844.

Hunting Music



The author of "La chace dou cerf," written about 1250 (quoted in page 60), mentions *lonc mot, chasse, apel, menee,* and *prise.* The first explains itself; *chasse* appears to be a number of short notes; the *apel* consists of three long moots; *menee* and *prise* are blowings, of which the number and length of sounds are not given.

Gaston gives some directions for holloing and blowing (*huer et corner*), but they are brief, because he says the cries differ according to the country in which they are used, and according to the beast pursued. He calls all the notes *moz,* and divides them into long and short (*longs et courz*), as in the blowing for the *requeste*—"cest un long mot. et puis quatre courz. et "arriere un autre long mot. et autres quatre courz."

No. 3.—These are hunting notes used in the 14th century in the provinces of Anjou and Maine, as given by Hardoyn de Fontaines Guerin, in his "Tresor de Venerie," a poem composed in 1394; the only copy of which is in the king's library, at Paris. Under the notes (line 4) are the names given to the notes by Hardoyn. Probably the *mot long* was a breve, the *mot sengle* a semibreve, the *demi double de chemin* two crochets.

For these notes I am indebted to Jerome le baron Pichon, of Brevannes, who is now printing this curious poem.

No. 5.—These are two calls from "La Venerie de Jaques du Fouilloux," first printed at Poitiers 1561, folio. All the music for the horn is in the counter-tenor clef, alla-breve time, key of C natural, and on the C line. Underneath each note (line 6) he writes *tran,* somewhat in Twici's way. He also sets the hunting cries to music, which are in the same clef, time, and key; but have a range of six notes, from B in second space to G on the upper line. The first call here given is for the hounds to eat the

quarry—two minims, a breve, four crochets, and a semibreve. The second call is for a companion—one long.

The long, breve, and semibreve notes in Du Fouilloux, are in form as those in the chants for the officiating minister of the Roman church, except that in the Missals all are black notes, and here all are open. Du Fouilloux adds crochet and quaver. The clef mark is also like those in missals, except being open instead of black. There are *two* instances of a black note without a stem, but they are probably misprints.

In a book of psalms, 1688, and in the chapter on Music, in the Gentleman's recreation, 1709, the notes resemble those in Du Fouilloux; but in the first, no crochet or shorter note occurs, and in the second, there is no black note without a stem.

No. 7 shews the peculiar method of writing the calls for the English horn in the 17th and beginning of the 18th century, and in line 8 are the names given them at the time.

When this method of writing the horn-music came into use cannot exactly be ascertained; but in the second edition of the Gentleman's recreations, 1709, these notes are called "The antient hunting notes of "England." They were also published on separate sheets about the same time. A copy of one edition, "engraved by Benjamin Cole." is among the Sloane M.S.S. No. 1044, Art. 112. Another edition is a folio sheet, headed by the Royal arms, with "G. R." under them. The sides of the sheet are occupied by rude engravings of the beasts of Venary, and the top and bottom by representations of hart and hare hunting; in which the costume is of George 1st, and the horns are straight. The centre contains the notes, entitled "The antient hunting notes with Bed-"ford's late first and second new additions, formerly servant to Titon and

"Marsh at Holborn Bridge—These notes are Sold Wholesale by P. Osman "at ye Hand and Comb in Middle Row Holborn and no where Else." A fourth edition, double folio, is entitled "Forest Harmony or the "Musick of the English and French horns as it is now performed in "Field Park Forest or Chase, with the proper Notes Terms and Cha- "racters used in Field Hunting—London Printed for John Bowles at "the Black horse in Cornhill." This also contains engravings of the beasts of Venary, and two hunting scenes of the death of the hart and hare, in which the costume is much as in the last, but the horns are the French-horns. It contains the same hunting notes, with additions, &c. as the last, for the English horn; and a number of calls for the French-horn, on common treble staves (line 9), of five lines. The antient notes vary only in a slight degree: "the Gentleman's recreations," and the Sloane copy have a few commas inserted, which supply the place of rests, and mark the division of the "winds."

"The Gentleman's recreations" gives no explanation of the notes; but probably *tone* means a long note or minim, *ton* a quaver, *tavon* a quaver and crochet, *tontavon* two quavers and a crochet, &c. A quaver rest is supposed to succeed each group of notes; which groups are represented by the words *tontantavon*, &c.

No. 9 is from the last-named sheet of music, and is part of the blowing for the French-horn, on entering cover. The bars mark the division of the winds, and not the measures, for no time is given.

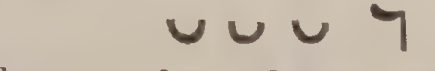
No. 10 is "le requete," from "Nouveau Traite de Venerie," by Antoine "Gaffet sieur de Briffardiere, with additions by Pierre Clement sieur de "Chapperville. Paris, 1750."—See Note 18, page 41.

In Watt's Bibliotheca Britannica is mentioned a work, stated by him

to be written by Will. Gryndall—"Hawking Hunting Fowling and Fishing "with the true measures of blowing &c. Whereunto is annexed the maner "and order of keeping of Hawkes; their Diseases and Cures &c. Now newly "collected by W. G." Lond. 1596. I made many enquiries at the British Museum and elsewhere for this book, without success; but in the library at Middlehill is a thin 4to. entitled "Hawking Hunting and Fishing with "the true measures of blowing newly corrected and amended. London "1586." In this work the calls for the horn are given in words; and it is probably a previous edition of the work mentioned by Watt. For instance: "When the hounds hunt after a game unknown Blowe the Veline, one "long, and six shorte, the second wind blowe thus, two shorte and one "long. The third wind, one long and two short..... Note this for it is "the cheefest and principallest poynt to be noted. Every long conteineth "in blowing seaven quavers one minome and one quaver. The Minome "conteineth foure quavers. One short conteineth three quavers."

This explanation would have been more intelligible if the words "the minome conteineth four quavers" had been omitted; for evidently this passage signifies that the minome equals in time four quavers, according to the common rules of music, and not that the minome contained in "the long" is made up of four distinct quavers. Wherever in the blowing *a long* occurs, the player is to blow seven distinct quavers, then one minim, equalling in duration four of the quavers, then one quaver, thus—

Wherever a *short* occurs, the player blows three distinct quavers, thus—



A quaver rest follows every *long* and *short;* and a crochet or minim rest occurs at the expiration of every *wind.*

Occasionally the writer adds the word *note* to the epithets *long* and

short, in which cases he probably means single long, or short, sounds, and not combinations or groups of several distinct notes, as "To uncouple thy "hounds in the feeld: three long notes:" and in some cases *note* is used as Twici uses *moot*, for one long sound. In four instances he uses the term *longer*, ". . . . one short, one long, and a longer:" where perhaps the *longer* means seven crochets, one semibreve, and one crochet, each note of the *long* being lengthened. *Shorter* is once used, and by same rule means three semiquavers.

The possibility of exercising this science of hunting-music, in which our forefathers so much delighted, decreased as the science of hunting itself improved; and at the present day, three or four blasts are all that are heard from the meet to the death.

WORKS WRITTEN ON HUNTING,

WHICH HAVE BEEN PRINTED.

From the first and second parts of Watt's Bibliotheca Britannica.

WITH SOME ADDITIONS.

1481. The treatyses perteynynge to Hawkynge, Huntynge, and Fisshynge with an angle; and also, a ryght noble treatise of lynage of Cot armours, endynge with a treatise, which specyfyeth of blazynge of armys. Written about 1460, by Juliana Berners Barnes, or Bernes, daughter of Sir James Berners, and prioress of the Nunnery of Sopewell. Printed at St. Albans, in folio: hence commonly called "The book of St. Albans."

1486. Another edition of the last, printed at same place.

1496. Another edition, printed by Wynkyn de Worde. Westminster: folio. This edition was reprinted by Nicholas Upton; and also by Joseph Haslewood. Lond. 1811.

1515. The Shepherd's Hunting; being certain Eclogues written during the time of the author's imprisonment in the Marshalsea; by George Wythers. Lond. 12mo. Reprinted by Sir Egerton Bridges, 12mo. 1814.

1517. De Piscibus libri V. De Venatione libri IV.; by Oppian, a Greek

Poet, who lived about A.D. 200. Venice, 1517, 8vo. Paris, 1555, 4to. Leyden, 1597, 8vo. Argent, 1776, 8vo.: probably the best edition. Argent, 1785, 4to. and 2 vols. 8vo. in Baluzii opera.

1521. A Caroll of Hunting. No name. Printed by Wynkyn de Worde. Lond. 4to.

1544. De Canibus et Venatione; by Michael Angelo Blondus. Rome, 4to.

1550. The Book of Haukynge, Hunting, and Fyshing. No name. Printed by William Powell. Lond. 4to.

1561. La Venerie de Jaques du Fouilloux, Escuyer. Poitiers. 1 fol.

1570. De Venatione, Aucupio, et Piscatione; by Conradus Heresbachius, Counsellor to the Duke of Cleve. Cologne, 8vo.

1575. The noble art of Venerie, or Hunting (usually printed with George Turbervile's bookes of Faulconrie); by Christopher Barker. Lond. 1575 and 1611, 4to.

1577. In comendacion of the noble Arte of Venerie. These are verses prefixed to Turbervile's Booke of Faulconrie, by George Gascoine, who died 1577.

1582. De Vistula Fluvio et de Vesontibus ac eorum Venatione; by Conradus Celtes, a Latin poet. Basle.

1587. Errores Venerei. Often found printed with Petronius Arbiter. Paris, 12mo.

1591. A short treatise on Hunting; by Sir Thos. Cockaine. Lond. 4to.

1595. Book of St. Albans, of Hawking, Hunting, and Armoury. Edition of Juliana Berner's work; by Gervase Markham, author of several Sporting works.

1596. Hawking, Hunting, Fowling, and Fishing, with the true measures of blowing; by William Gryndall. Lond. folio. (See p. 74.)

1597. Tractatio de Venatione Piscatione et Aucupio; by Sebastian Medici. Cologne, 8vo.

1600. Country Contentments; consisting of the art of Riding,

Hunting, Shooting, &c. Lond. 1611, 13, 15, 31, 35, 40, 49, 56. The 11th edition in 1675.

1611. The noble Arte of Venerie; or Hunting, &c. A new edition of Charles Barker's treatise, which was first printed in 1575; by George Turbervile. Lond. 4to.

1615. Treatise of the Lawes of the Forest: wherein is declared not onely those Lawes as they are now in force, but also the originall and beginning of Forests, &c.; by John Manwood. London. 4to.

1625. Tractatio de Venatione Piscatione et Aucupio; by Alphonsus Isachius. Regii, 4to.

1644. Cenegeticus, seu de Venatione. Greek and Latin. By Arrian, who lived in the 2d. century; born at Nicomedia, in Bythinia. Paris, 4to.

1654. Cynogeticon; or the art of Hunting with Dogs; by Gratius Faliscus, a Latin poet, who lived in the Augustan age. Several editions in the Latin, one of which is among the Frag: Vet: Poet: curâ Mich Maittaire. Lond. 1713. Translated into English Verse, by Christopher Wase; with Notes, &c. Lond. 1654, 8vo.

1674. The Gentleman's Recreation in Hunting, Hawking, Fowling, and Fishing. Lond. 8vo.

1683. Liber de Venatione, &c. Greek and Latin. By Arrian; cum notis Variorum. Amsterdam, 8vo.

1684. Un petit Traité de la Vénérie, et de la Faucconnerie; by Francis Pomey, a Jesuit, who died in 1673, at Lyons. Lyons, folio.

1699. Gratius, Falisci Cynogeticon, de Venatione, cum Notis. Edited by Thomas Johnson. Lond. 8vo.

1699. Cynogeticon; by Aurelius Olympius Nemesianus, who lived in the third century. This edition was by Thomas Johnson, and published with Faliscus de Venatione.

1709. The Gentleman's Recreation; treating of Horsemanship, Hawking, Hunting, Fowling, Fishing, and Agriculture: 2d. ed. London. 1 fol.

1714. Traite de toute sorte de Chasse et de Peche. Amsterdam. 12mo.

1720. Corpus Juris Venatorio-forestalis, Romano-Germanici; by Ahasuerus Fritschius (author of Venator peccans, Nuremburg), 1684, 12mo. Leipsic, 2 folios.

1727. Law of England concerning the game of Hunting; by William Nelson. Lond. 1727, 32, 51, 53, 62. 12mo.

1736. Cynogeticon; or a Poem of Hunting. This is a translation into English Verse of the first book of Oppian; with dissertation and life of Oppian, by John Mawer. Lond. 8vo.

1740. Game Law, and of Hawking, Hunting, Fishing, and Fowling; by Giles Jacob. 7th edition, Lond. 8vo.

1740. Amusemens de la Campagne, &c. par le sieur Liger. Paris. 12mo. The same work as Traite, &c. 1714.

1742. Nouveau Traité de Vénérie, par un Gentil homme de la Vénérie du Roy; by Antoine Gaffet. Paris, 1742-50. 8vo.

1752. De Venantium naturali et acquisito Tractatus; by Dominicus Brogiani. Florence, 1752-55. 4to.

1778. Instructions for Hunting, &c. in the Sportsman's Dictionary, &c. Lond. 4to.

1781. Thoughts on Hunting, in a series of letters; by Peter Beckford. Lond. 4to.

1781. Essays on Hunting; containing enquiry into the nature of Scent, &c., with introduction, describing the method of Hare hunting among the Greeks; by Peter Beckford. Lond. 8vo.

1781. Essays on Hunting; being an extension of Mr. Gardiner's pamphlet, entitled "The Pleasures of Hare-hunting;" by William Blane.

1788. The Hunting excursion of Asaph ul Dowlah; by William Blane, F.R.S. Lond. 8vo.

1788. Of the Vizier's manner of Hunting in the Mogul Empire. This was a supplement to the Essays on Hunting, first printed in 1781; and republished with this essay in 1788. Lond. 8vo.

1792. On the Hunting of the ancient inhabitants of our Island,

Britons and Saxons; by Samuel Pegge, L.L.D., author of many curious articles in the Archœologia. Arch: Vol. IX. page 156.

1797. Origin, Progress, and Present state of the Russian Hunting Music, with engravings. In German; by Y. C. Elinrich. Petersburgh.

WITH NO DATE.

—— De Venatione; by Belisarius Aquavina, author of a book "de "Aucupio.". Probably printed at Naples, about 1550.

—— The Book of Hauking, Hunting, and Fysshing. This is probably an edition of the book of St. Albans. Printed by William Copland, who died about 1568.

—— Four books of Hunting. An edition of Oppian. Editions were printed at various places on the Continent.

—— La Venerie Royale. Treats of the different kinds of Hunting in France, by Signor du Salnove. Paris, 4to.

The Boke of Hawkynge, Hunting, and Fisshynge. Printed by Henry Tab, about 1550, 4to. Also by John Walley, or Waley, who died 1586.

—— Wyl Bucke his testament. Imprinted at London by Wyllam Copland about 1558. Privately reprinted at Chiswick, 1827.

—— Phœbus des deduiz de la chasse des bestes sauvaiges et des oyseaux de proye. in 85 chapters, printed (with the romance of "Deduits de Gace de la Bigne") at Paris, for Antoine Verard, without date, folio. There have been several editions of this work under different titles.

CORRECTIONS.

Page	Line	For	Read
iv.	28	*Tristam*	*Tristram*
15	21	*stag*	*hart*
17	10, 18	*harriers*	*gaze-hounds*
22	4	*Fues*	*Fumes*
25	18	*Historia*	*Historica*
27	16	*dislodgment*	*lodgement*
33	21	*diganma*	*digamma*
36	26	*greater*	*less*
39, 40	26, 8	*croches*	*tines*
41	10	*were*	*where*
42	13	*Costume*	*Hunting horns*
43	22	*Harriers*	*Gaze-hounds*

INDEX

TO THE NOTES AND APPENDIX.

In the preceding pages, the English hunting terms are such as were in use from about 1400 (by which time the English tongue had become the language of the nobility) down to 1750, and in some instances to the present day. By means of this index, the work forms a brief dictionary of the terms used in hunting during the period named.

	PAGE
Ages of deer	33
Alaunt	29, 55
Alle hoole	38
Antler	35, 38
Apel	71
Apparaille	51
Aquyllees	26, 53
Archers	45
Argos	31
Arrachez	29
Atte fulle	39
Attire	35
Aunz	39
Avaunt	45
Avoy	45
Badger	21, &c.
Bawdrick	62
Bay, to	27
Beam	34, 38
Bed, beddeth	27
Beorie	51
Berner	28, 42, 61
Bevy	32, 51
Bevy grease	21, 30
Billetings	22
Bisses	52
Bloodhound	28, 56
Boar	21, &c.
Bolt, to	27
Brache	28, 57, &c.
Brachetus	28, 57, 60
Braconier	29
Breaking up	47, 49
Broket	33
Broket's sister	33
Buck	33, 21, &c.
Bugle	67
Bulloke	33
Burr	35
Burrow	27
Calf	33
Camail	62
Campestres	24
Cape	62
Case, to	30
Cerf	34
Cervus	34
Cete	32
Chase, a	44
Chasse	71
Chased	26, 45
Companies, terms for	32
Coney	21, &c.
Costume	60
Couch	27
Covert hound	28, 59

INDEX.

	PAGE
Cowl	62, 63
Croche	35
Cross, to	52
Crotels	22
Croteys	22
Crotisings	22
Curee	48
Dagged	62
Dayrel	68
Dean, forest of	64
Deer	21
Defet	51
Dislodge, to	27
Dislodgement, terms for	27
Doe	33, 21, &c.
Down	32
Draw, to	23
Dress, hunting	60
Dressed	51
Earth	27
Effigy	63
Empaumure	34
Enchasez	26
Enquillez	26
Escorchez	30
Espava	33
Establie	44
Fat, terms for	21, 30
Fawn	33
Fewmets	22, 50
Fewmishings	22
Fewtrer, or veutrere	29
Find, to	26, 27, 53
Fiants	22
Flayed	30
Flean	30
Foix, Gaston de	62, &c.
Fontaines Guerin, Hardoyn de	71
Foot, stinking	24
——, sweet	24
Forester of fee	64
Forloyng	43
Form	27
Forked	36
Forster's booth	66
Fouail	51
Fouilloux, Jaques de	69, 71
Fourche	36
Fox	21, &c.
Fox-hounds	59, 60
Fraying	50
Freyn	22
Fuants	22
Fumees	50
Fumes	22
Gardes	31
Gauntlets, hunting	66
Gazehounds	43, 56
Girle	33
Gorgeaunt	32
Goutieres	35
Grease	21, 30
Grease time	25
Greater, of the	36
Greyhounds	43, 56
Gryndall, William	74
Gutters	35
Harbour, to	27
Harbourer	28
Hare	21, &c.
Harriers	44
Hart	33, 21, &c.
Hart tenner	33, 38
Harts' horns	35
Hase wind	59
Hearse	33
Heireres	58
Herd	32, 51
Hey muse	33
Hide	29
Hind	33, 21, &c.
Hoggaster	32
Hood	62
Horns, hunting	41, 67
Hose	62
Hou!	46
Hounds	28, 55
——, keep of	59
Hunted up	26, 45
Hunting, works on	76
Huntsman	42, 48, 60
Huske	32
Imprime, to	26
Integument, terms for	30

INDEX.

	PAGE
Jupon	62
Kennel	27, 59
Kid	33
Knife, hunting	65
Knobber	33
Kylleic	26
Lair	27
Leather	30
Leporarii	28, 58
Less, of the	36
Lesses	22
Levrier	43
Lodge, to	27
Lodgement, terms for	27
Lodging-places, terms for	27
Lyam	28
Lymer	26, 28, 56
Marten	21, &c.
Mastins	57
Menee	23, 40, &c.
Merrein	35
Meule	35
Mews	41
Moot, mot	41, 70
Mort	41
Move, to	27
Music, hunting	40, 41, 70
Mute	41
Ordure, terms for	22
Os	31
Otter	21, &c.
Pearls	35
Perche	34, 55
Perles	51
Perfect, the	43
Perquisites	48, 53
Pierrures	35
Porche	34
Pricket	33
Prise	71
Prize	41, 50
Pyles	30
Quarry	48
Quest, to	23
Ratche	28, 58, &c.
Real	36
Rear, to	27
Recheat	41, 42
Relay	28, 44
Rennyng-hounds	58
Reward	49
Richess	32
Roe	33, 21, &c.
Roebuck	33, 21, &c.
Rouse, to	27
Rout	32
Royal	36
Saurus	34
Scrip, hunting	63
Seasons, hunting	24
Seat, to	27
Seeking, terms for	23
Selwyn, John	65
Serjaunties	60
Sew, to	23
Shaho!	46
Singular	32
Skinning, terms for	30, 45
Skin, to	30, 45
Skulk	32
Slug-hounds	59
Soar	33
Soho!	46
Sorrell	33
Sounder	32, 51
Sour	34, 51
Southern-hound	28, 58
Spraints	22
Spayard	33
Stag	33
Staggart	33
Start, to	27
Stripped	30
Stroke	45
Sue, to	23
Suet	21, 30
Sur-antler	36
Sur-royal	36
Swef!	46
Sylvestres	24

INDEX.

	PAGE
Talbot	57
Tallow	21, 30
Teg	33
Train, to	27
Troche	35
Trunk hose	62
Tyndes or tines	36
Unbrace, to	47
Undone	47
Unharbour	27
Unkennel	27
Uprear, to	26
Vallets	61
Varlets	61
Veel	33
Veline	41
Veltraga	29
Venary	24
Vent, to	27
Veutrere	29, 55
Wages, hunting	58, 63
Waggying	22
Watch, to	27
Watchers	44
Werdrobe	22
Whittlewood	66
Wolf	21, &c.
Wyrall, Junkin	63

FINIS.

Thomas Barrett, Printer, Sheaf-Street, Daventry.